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A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

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(Continued from Page 96).

CHAPTER II.—(Tracing the basis of Filial Piety).

〔曾子本孝第二〕 曾子曰忠者其孝之本與

1. *Tsang Tsz said, devotedness, this is the basis of filial piety.*

In serving parents, devotedness and reality 實, or 誠 truth are the basis, or of value 貴, not empty refinement 虛飾. Confucius says to Tsang, Anal. iv. 15, 吾道一以貫之 comp. xv. 2. Tsang then explains this by 忠恕 devoted reciprocity; the explanation is given D.M. xiii. 3, by Confucius himself, "What you do not like when done to yourself, do not do to others 施諸己而不願亦勿施於人," and in a positive form v. 4, "to serve my father as I require it from my son, to serve my prince as I require it from my minister, to serve my elder brother as I require it from my younger brother, first to bestow upon a friend what I require of him 所求乎子以事父," etc.

實 is explained by 行事, practice, and—by 專 or 皆 to apply to; all the meaning then is, my way (doctrine) tends to practice (though the sense of this explanation is correct, it is nevertheless rather forced) I should prefer to translate "my doctrine has (only) one tendency."

孝子不登高不履危卑亦不憑不苟笑不苟訾隱不命臨不指故不尤之中也

2. *The filial son will not ascend heights, nor go over dangerous places nor go near a pit. He will not carelessly laugh, nor carelessly chatter; in secrecy he will not issue orders, nor point at what is approaching. He lives, therefore, not among resentments.*

庫 = 卑, 弗憑卑 = 不臨深也. 訾 = 毀 or 不思稱意 to express his opinion without thought. A superior man laughs after he has taken pleasure in something 樂然後笑, i.e., his laughing is the natural expression of his pleasure. 隱不命 = 人有隱僻不許之也, he will not allow other persons to have secret perverseness better seems 在隱幽之處不以言命恐惑衆人, living in obscurity he will not command by words, lest the multitude be instigated (seduced). 有尤必有辱 where there is resentment, there is disgrace.

孝子惡言死焉流言止焉美言興焉故惡言出於口煩言不及於己

3. *The filial son's bad language dies away, gossiping is stopped, fine language is flourishing. Bad language will therefore, not come from his mouth and (exciting) language will not touch his person.*

死 = 漸漸謂消盡也, 美言 = 善言. 煩言 = 忿爭之言 as the Great Learning says: 言悖而出者亦悖而入, words which rudely go out will rudely go in.

故孝子之事親也居易以俟命不與險行微幸

4. *Hence in serving his parents the filial son remains in ease to wait for the destiny; he will not raise dangerous proceedings to get a chance.*

險 = 傾危 it is sometimes written 儉, both characters were interchangeable. 易 = 平安.

俟命 = 聽天任命也 to wait for the destiny from heaven 興 = 起微 = 要. The sentence is in Doc. Mean xiv, ascribed to Confucius, but Tsang Tsz finds in it the way to serve parents.

孝子游之暴人違之出門而使不以或爲父母憂也險塗隘巷不求先焉以愛其身以不敢忘其親也

5. *The filial son goes with it (accords with position); the obstinate man goes against it. He, at all events, does not cause his father and mother any sorrow by doubting him, when he goes out of his door. In perilous paths and in narrow lanes, he does not require to have the precedence for love of his person, not daring to forget his parents, (because his body represents their limbs).*

游 = 由 i.e. 素位而行 to confide himself to one's position and go on, or, as Tsang Tsz somewhere else, says, 思不出其位 his thoughts

go not beyond his position. 違 is the 興險微幸 of 34. 惑 i.e. 不以疑惑貽父母之憂. The story of Tsang Tsz, told in 史記 and other works, that he had killed a person, his mother (after it had been thrice told to her) threw down her shuttle, 曾母投杼, is rejected as not agreeing with the doctrines in this paragraph. (The story says, however, that another man of Pi 費, where Tsang Tsz dwelt at the time, with the same name, had been the murderer, a mistake that may happen to the most obedient child).

孝子之使人也不敢肆行不敢自專也父死三年不敢改父之道又能事父之朋友又能率朋友以助敬也

6. *In the employment of other men, the filial son will not dare (to begin) arbitrary proceedings nor self-glorification; he does not dare to alter the ways of his father for three years after his death; he is able also to serve his father's friends, and to get his friend to assist in paying respects (to his parents).*

肆 = 遂. Khung says 使人以恕也. Yuen refers to Tsang Tsz's supporting his father, that he even asked him for allowance to give the remnants of food away. The meaning of the text is then, the son remains in dependence upon his parents; he will do nothing of his own decision but what the parents please, and will give all his honor and glory to them. Not to alter the ways of the deceased father is mentioned in Anal i. 11, the meaning is to behave during three years as if the father were yet living, and in one's immediate presence.

君子之孝也以正致諫士之孝也以德從命庶人之孝也以力惡食

7. *The filial piety of the superior man is shown by correctness even to remonstrating. The filial piety of the literati follows the commands (of the parents) by virtue; the filial piety of the common people is (satisfied with) bad food by its exertions.*

The first sentence is taken generally (see Canon of filial piety, chapter, xv), by Yuen. Khung confines it to governors; 卿大夫, which suits the context very well, 正 = 正道 in a correct way. 以德 quatenus, "in so far as" the commands agree with virtue, if they fail therein, the duty is to remonstrate and not to follow in a crooked way 不以曲從惡食. The persons spoken of work hard to procure the necessities of life, give the good things to their parents, and are satisfied for themselves with coarse food.

任善不敢臣三德

8. *The emperor installing the good ones will not dare to make the three virtuous (forefathers) his ministers (subordinates).*

任善 = 用賢 to use the excellent. The paragraph is said to speak of the filial piety of kings 三德 = 三老.

故孝子於親也生則有義以輔之死則哀以莅焉祭祀則莅之以敬如此而成於孝子也

9. *The filial son, therefore behaves towards his parents, so that during their lifetime he is in possession of righteousness to help them (in their virtue by remonstrating). After their death, he is grieved to approach (their business); in the sacrifices, he approaches them with reverence. In such a way one is perfect in filial piety.*

義輔謂諫或諭於道 with the same meaning, to urge what is the right way against them. 莅 = 臨.

(†) We find in this chapter many details given of what is considered necessary in the practice of filial piety. Though it seems that we have nothing but detached or unconnected sentences before us, yet there is by close inspection, some plan visible. The principle of the whole is laid down in the first paragraph, that the fundamental part of filial piety is devotedness. No philological explanation is given of that word. We are, however, told how this devotedness of filial piety manifests itself in practical life, *a*, among persons when young, in actions (2), in words (3), *b*, waiting for office, at home (4), and going abroad (5), *c*, in employment and employing others (6), *d*, the phases of filial piety, one's own moral conviction, obedience, self-denial (7), acknowledgement of a higher authority than one's self (8), main points of filial piety to the living, dying and dead parents.

CHAPTER III.—Establishing Filial Piety.

[曾子立孝第三] 曾子曰君子立孝其忠之用禮之貴

1. *Tsang Tsz said: The superior man in establishing filial piety values most the devoted use of propriety.*

忠則無僞故能愛禮以行愛故能敬, if devoted, there is no falsehood; one is, therefore, able to love; if propriety is used to practice love, one is, therefore, able to respect; and respect is the important thing, 要道, in filial piety (comp. the Canon of filial piety chapter XII).

故爲人子而不能孝其父者不敢言人父不能畜其子者
爲人弟而不能承其兄者不敢言人兄不能順其弟
者爲人臣而不能事其君者不敢言人君不能使其
臣者也

2. Hence he will not speak of fathers who are not able to rear their sons, to sons who are not able to be filial towards their fathers; he will not dare to speak of elder brothers who are not able to make their younger brothers obedient, to younger brothers who are not able to submit to their elder brothers; he will not dare to speak of rulers who are unable to employ their ministers, to ministers who are not able to serve their rulers.

此言忠即恕道也 this speaks of devotedness, i.e. of the way of reciprocity, (comp. chapter 11). Khung remarks, it will not do to reprove the inability of other men by one's own ability, far less by one's own inability! 不可以己能而責人之不能況以所不能一順 some read, 訓.

故與父言言畜子與子言言孝父與兄言言順弟與弟言言承兄與君言言使臣與臣言言事君

3. If he speaks with fathers, he speaks on bringing up children; if he speaks with sons, he speaks of filial duty towards their fathers; with elder brothers, of making the younger ones obedient; with younger brothers, of submitting to the elder ones; if he speaks with rulers, he speaks of employing ministers; with ministers, of serving the rulers.

The 儀禮 contains a similar sentence.

君子之孝也忠愛以敬反是亂也盡力而有禮莊敬而安之微諫不倦聽從而不怠懼欣忠信咎故不生可謂孝矣

4. The filial piety of the superior man is devoted love, with respect; the opposite thereof is confusion. Exertion of strength with propriety; strong respect and satisfying one's parents; tender remonstrating, without feeling it tiresome; obedience, without hesitation; cheerfulness and faithfulness, so that no misunderstandings arise;—this may be called filial piety.

The importance of respect or reverence has already been pointed out in the Canon of filial piety; also by Confucius, Anal. II. 7.

For 莊 another reading has 恭, 微諫 = 幾諫, 咎 = 災 calamity, when the harmony in the family is lost. Remonstrating and obedience have their season 不義則言義則聽從也.

盡力無禮則小人也致敬而不忠則不入也是故禮以將其力敬以入其忠飲食移味居處溫愉著心於此濟其志也

5. He who exerts his strength without propriety is a low person; he who has utmost respect without devotedness cannot enter (to remonstrate). Propriety therefore, is wanted to present his power; respect to enter (with) his devotion; in eating and drinking, he gratifies their appetite (taste); dwelling together, he makes them comfortable. If the heart lives therein (in what is said above) his (or their?) intention is accomplished.

小人 = 愚民 foolish people, 入 = 納 to enter, to obtain, 將 = 送 to present 移 = 羨 to desire, an excess 溫 = 柔 soft 愉 = 樂 pleasure. In Li-ki chapter 祭義 Confucius says, he who has deep love 深愛 will have a peaceful air 和氣, and he of a peaceful air will have a pleasant appearance 愉色, and he will have a tender deportment 婉容一著 = 處. 居心於此以成其孝之志, it cannot be accomplished by performing externally the things said before, the heart must rest therein.

子曰可入也吾任其過不可入也吾辭其罪詩云有子
七八莫慰母心子之辭也夙興夜寐無忝爾所生言
不自舍也不恥其親君子之孝也

6. *The master said; I shall take (upon myself) their transgression if it is possible to enter; if it is impossible, I decline their sins. The Ode says, (She I. 3, VII. 4):*

*There are sons, seven men,
None comforts the mother's heart.*

There the sons do decline (to take their parents fault upon themselves. Comp. Mencius VI. 6, III).

*Rising early and going to sleep late,
Do not disgrace those who gave you birth. (She II. 5, II. 4).*

Speaks of not forgiving one's-self. Not to be ashamed of his relatives is the filial piety of the superior man.

For 入 some editions erroneously give 人. 無忝 = 不使父母有可恥之行 not allowing the parents to do some shameful thing.

是故未有君而忠臣可知者孝子之謂也未有長而順下可知者弟弟之謂也未有治而能仕可知者先修之謂也故曰孝子善事君弟弟善事長君子一孝一弟可謂知終矣

7. Hence "without having a ruler, a faithful minister may be known," is said of a filial son; "without having a principal, an obedient subordinate may be known," is said of a brotherly brother; "without having administration one capable for office may be known," is said of one previously cultivated. It is said, therefore, a filial son serves well his ruler; a brotherly brother serves well his principal. The superior man by one [act of] filial piety, and one [act of] brotherly behaviour may be said to understand completion.

The Canon of filial piety says, if the prince is served with filial piety it will be devotedly (faithfully), if the principal is served with reverence it will be submittingly, (obediently). 終 = 終於事 the end of the business, the finishing stroke.

(†) Chapter II, has shown that filial piety is based upon devotedness, which is but another name for *love*; it is the *motive power* without which filial piety would be impossible. In this chapter, we are referred to propriety as the *regulating power*, without which devotedness or love would lose almost all moral value. The high importance given to propriety by Confucius and his school can be explained and defended from this point of view. Tsang Tsz seems to speak of propriety in no other but this strictly moral sense; whereas Tsz Chang 子張 and Tsz Hia 子夏 were already submerged in mere formalism. (see the Systematical Digest of the Doctrines of Confucius, p. 29, 30).

The contents of this chapter III, are, the statement of the subject 1., its first appearance is *tact*—i.e., propriety in speaking and teaching, negative 2., and positive 3.; the necessity of having respect combined with love is shown 4., and respect is the constituent element of propriety; its effects are pointed out 5.; if the parents are not, the son has to be, the representative of propriety 6.; when practised in the indicated way, filial piety and brotherly behaviour contain all that is required of a man in public life.

CHAPTER IV.—*Great Filial Piety.*

[曾子大孝第四] 曾子曰孝有三大孝尊親其次不辱其下能養

1. Tsang Tsz said: *Filial piety contains three great filial things: (the first is) to make the relatives honored; next, not to disgrace them; and last, to be able to attend to them.*

尊親 as Shun did duke Chao, see the Canon of filial piety. 不辱 = 不恥其親不災其身 not to bring shame on his relatives nor calamities on their persons. 養 = 養志, read with descending tone, to attend to the wishes or intentions of the parents.

公明儀問於曾子曰夫子可謂孝乎曾子曰是何言與是何言與君子之所謂孝者先意承志諭父母於道參直養者也安能爲孝乎

2. Kung-ming asked Tsang Tsz saying: *What does the Master say to be filial piety? Tsang Tsz answered, What kind of talk is that? What kind of talk is that? What the superior man calls filial piety is to anticipate their (the parents') thoughts, to meet their intentions, to advise the parents by means of the right way (tao). Sin (name of Tsang) simply attends on them; how am I able to be filial?*

Kung-ming is said to have been a disciple of Tsang (Mencius III. a 1. 4. The commentary states that he at first had been a disciple of Tsz-chang and then of Tsang). 先意 = 未意則先善舉之.

論 = 諫。直 = 特。Tsang Tsz did not dare to say himself that he accomplished the three great things mentioned §1. Mencius says of Tsang that he may well be said to attend to the intentions 可謂養志也。

身者親之遺體也行親之遺體敢不敬乎故居處不莊非孝也事君不忠非孝也莅官不敬非孝也朋友不信非孝也戰陣無勇非孝也五者不遂災及乎身敢不敬乎

3. *The body is the transmitted organism of the relatives; in moving the transmitted organism of the relatives, can I dare to be irreverent? Living therefore, at home, without being sedate is not filial; to serve the ruler without devotedness is not filial; to manage an office without reverence is not filial; (in intercourse) with friends without faithfulness is not filial; to fight battles without courage is not filial; if these five things are not accomplished they bring calamity upon my person; dare I to be irreverent?*

The five unvirtuous things are 不莊, 不忠, 不敬, 不信, 無勇; they easily bring into calamity or punishments, injure one's own person, and bring shame on the relatives. 莅 = 臨。遂 = 成。

故烹熟鮮香嘗而進之非孝也養也君子之所謂孝者國人皆稱願焉曰幸哉有子如此所謂孝也

4. *Hence to boil meat and grain with a spoilt flavour, to taste and present it (to the parents) is not filial piety (but mere) feeding. What the superior man calls filial piety, all the subjects of the state are willing to call so, saying, "how fortunate; to have a son like this, who may be called filial!"*

烹 = 烹肉。熟 = 熟穀。鮮 read as 羶 = 肉氣 meat with a 香 = 穀氣 smell of grain, it means that these articles are somewhat spoiled, not of their proper, agreeable taste.

民之本教曰孝其行之曰養養可能也敬爲難敬可能也安爲難安可能也久爲難久可能也卒爲難父母既歿慎行其身不遺父母惡名可謂能終也

5. *The fundamental doctrine of the people is filial piety; the practice of it is support. How can supporting be efficient? respect is the difficulty; how can respect be efficient? satisfaction is the difficulty; how can satisfaction be efficient? continuance, is the difficult; how can continuance be efficient? completion is the difficulty. After the death of father and mother, to be careful in his deportment, not to leave an evil name to father and mother, may be called to be able to complete (to consummate filial piety).*

See Canon of filial piety 孝德之本也, etc. 安 = 寧, 卒 = 終.

夫仁者仁此者也義者宜此者也忠者中此者也信者信此者也禮者體此者也行者行此者也彊者彊此者也樂自順此生刑自反此作

6. *The humane persons will be humane in this (respect); the righteous will be adequate to this, the devoted persons will come in the centre of this; the faithful will believe in this; men of propriety will embody this; active ones will perform this; the vigorous force this; music is produced from submitting to this; punishment results from opposing this (doctrine).*

All points to 孝. The characters 仁, etc., are used as substantives and as verbs. It is said here that the ancients did not distinguish the four tones, but made a difference in slow and quick pronunciation. 古入不分四聲惟分緩急音; as illustrations are given 義一宜 and 禮一體; for the latter character some editions have 履 in the text; for 反 another reading is 逆.

夫孝者天下之大經也夫孝置之而塞於天地衡之而衡於四海施諸後世而無朝夕推而放諸東海而準推而放諸西海而準推而放諸南海而準推而放諸北海而準詩云自西自東自南自北無思不服此之謂也

7. *Filial piety is the great canon of the empire. Filial piety, when established, fills heaven and earth; when thwarted, it thwarts the four seas; when promulgated in after ages, there will be no morning and evening (but a constant course); when extended to the east barbarians (sea) it will adjust them; when extended to the west south, and north barbarians it will adjust them. The ode saying (She III. 1, x. 6):*

*"From the west, from the east,
From the south, from the north,
Nobody thinks of not submitting;—*

Is of this meaning.

The first sentence is missing in 小戴. 一置 = 植 = 立. 衡 = 橫而充之. 無朝夕 = 常行 or 無一日不行也 not one day without going on. The four seas are explained in different ways. Yuen prefers that given in Chao-li 職方氏 which is 四夷八蠻七閩九貉五戎六狄. 放 = 至, 準 = 平.

孝有三大孝不匱中孝用勞小孝用力博施備物可謂不匱矣尊仁安義可謂用勞矣慈愛忘勞可謂用力矣

8. *There are three kinds of filial piety. Great filial piety leaves nothing (unattended to); the middle kind of filial piety uses labour; the small filial piety uses strength. To give liberally; and to have all*

things ready, is called leaving nothing; to honor humanity, and be content in righteousness, may be called to use labour; to be mindful of tender love and forgetting (one's own) labour, may be called (to use strength) exertion.

The first is said to be the filial piety of kings, the second of governors and officers, the third of the common people. 不匱 = 永賜爾類 or 竭, comp. Canon of filial piety chapter II. 勞 = 功 merit. In 小戴 before 慈 stands 思, to think on the tender love of the parents and forget one's own toil, which seems the most suitable sense; this sentence is however there given as the first, and the first of our text as the third.

父母愛之喜而不忘 父母惡之懼而無怨 父母有過諫而不逆 父母既歿以哀祀之加之如此謂禮終矣

9. *If the parents love him (the son), to be glad and not forgetful; if the parents hate him, to be afraid and not resenting; if the parents have some fault, to remonstrate, and not to oppose them; if the parents are already deceased, with grief to sacrifice to them;—thus to treat them is called the consummation of propriety.*

Comp. Mencius v, a 1, digest §284. The sacrifices to the ancestors are mentioned in the Canon of filial piety XVIII., and in Li-ki, 祭義, where the time when the monsoons change is pointed to, when the rain begins to fall in autumn and the dew in spring. In Anal. i. 9, Tsang Tsz says, 慎終追遠. The text of this paragraph is the explanation of it. The commentary expressly states that 終 is not the end of the parents 非終父母之身 but his own; careful all his life (to the end), see Li-ki 內則.

樂正子春下堂而傷其足傷瘳數月不出猶有憂色門弟子問曰夫子傷足瘳矣數月不出猶有憂色何也樂正子春曰善如爾之問也吾聞之曾子曾子聞諸夫子曰天之生地之所養人爲大矣父母全而生之子全而歸之可謂孝矣不虧其體可謂全矣故君子頃步之不敢忘也今予忘夫孝之道矣予是以有憂色

10. *Yoh-ching Tsz-chun hurt his foot in going down the hall. After the wound had healed up, he did not go out for several months; he also showed a sad countenance. His pupils asked for the reason. Yoh-ching answered, your question is a good one. I have heard it from Tsang Tsz, and he from the Master, who said: of what heaven produces and what the earth nourishes, man is the greatest being. That which the parents in perfection produce (sons), the sons in perfection are to return (their bodies); this may be called filial piety. Not to make his*

body defective may be said to be in perfection (whole); the superior man will, therefore, not dare to forget it for a moment. I have now forgotten the way (tao) of filial piety; I have for this reason a sad countenance.

Yoh-ching was the disciple of Tsang Tsz, he is also mentioned in 檀弓 and Kung-yang to duke 昭 19th year. As an example of having kept his body perfect, Tsang Tsz himself is set forth, Anal. VIII. 3. Not to injure his bodily appearance 不損其形 may be called to keep it perfect. 虧損 頃 = 跬 = 一舉足也 to raise the foot once, also written 踴.

故君子一舉足不敢忘父母一出言不敢忘父母一舉足不敢忘父母故道而不徑舟而不游不敢以先父母之遺體行殆也一出言不敢忘父母是故惡言不出於口忿言不及於已然後不辱其身不憂其親則可謂孝矣

11. The superior man will, therefore, not dare to forget the parents every time he raises a foot, and as often as he utters a word. He will not dare to forget his parents each time he raises his foot; he, therefore, goes along the highway, not on a sidepath; he goes on boats and will not swim—(across the rivers); he will not dare to enter into any peril with the body transmitted to him by his deceased parents. Whenever he utters any words, he will not forget his parents. Bad words will, therefore, not proceed from his mouth; words of wrath will not come on himself; he will then not disgrace his person, nor be a grief to his relatives; he may then be called filial.

徑峻赴險 sidepaths are steep and dangerous, 浮行水上曰游, to swim on the surface of the water, 潛行水中曰泳 to dive below, the surface of the water. 殆 = 危. 忿 = 恨怒. The quotation of Tsang by Mencius I. b XII. 2, 出乎爾者反乎爾者也 is adduced in a wrong sense by Yuen, as it refers to actions not to words; though the sentence originally may have had general meaning.

草木以時伐焉禽獸以時殺焉夫子曰伐一木殺一獸不以其時非孝也

12. Grass and wood have to be cut down in their season; and animals have to be killed in their season. The Master (Confucius) said, to cut one tree, or to kill one animal out of (proper) season, is unfilial.

This paragraph has its place in 小戴 before the beginning of 孝有三 §8. On the season for cutting wood, see Chao-li 山虞; the time for hunting different animals is determined in Li-ki 王制.

(†) Many actions may be called filial, as filial piety comprises a great variety of duties. The filial piety, however, of a certain individual is not filial piety in its completeness. As practised by men, three degrees may be distinguished. 1. The highest degree fixes its attention on the parents, so as to anticipate their very thoughts and wishes, and it purifies their desires by good advice. 2. Five duties are implied in the exercise of filial piety—sedateness, devotedness, reverence, faith and courage. 3. In personal attendance on the parents, it is not the external service and the materials offered, which constitute filial piety, but an exhibition of tender feelings which are recognised as such by all men. 4. It is not only attention, but reverence which satisfies the parents; not only shown once, but always; not in one point, but everywhere, even after the death of the parents. 5. Humanity, righteousness, devotedness, faith, propriety, activity, vigour, music, punishment, all have their centre in filial piety. 6. Heaven, earth and all tribes of men are affected by it. 7. Provision for all exigencies, efforts in morals, exertion in love. 8. The consummation of propriety in the execution of filial piety is said to consist in not forgetting the love received, in no resentment for hatred incurred, in no opposition because of the faults perceived in the parents, and in sacrificing to them after death. 9. The care for one's person is, however, carried to excess by the disciple of Tsang. 10. On such ground no sacrifice of life nor mutilation of the body for the prince, or for any purpose, could be justified; all exposure to harm and danger for the public welfare must be equally condemned. To inculcate courage, §2, is at least contradictory to the morals of Yoh-ching. It may be that these doctrines are the reason why the ten chapters of Tsang Tsz, were not accepted by the Confucianists of the Han dynasty to be incorporated in the Li-ki, because they felt the serious consequences of such doctrines for the public service. (Compare my translation of Licius vii. 10. The doctrines of endæmonism are carried there to the same extreme, see also Mencius vii a 26). The next paragraph is acceptable again; the remembrance of the parents should keep from reckless proceedings and from careless words. 11. Finally, economy, which does not waste the resources of material welfare, is given as an indication of great filial piety. 12. The modern Chinese seem to have lost all sense in that respect as so many wood-less hills prove to us. We heartily wish the Chinese more earnestness in their filial piety, in the interest of forests and other trees.

(To be continued.)

THE FAMILY SAYINGS OF CONFUCIUS.

BY REV. A. B. HUTCHINSON.

(Continued from Page 103).

CHAPTER V.—* THE DEMEANOUR OF THE LEARNED EXEMPLIFIED.

WHEN Confucius was in Wei, † Yen K'ew speaking to ‡ Ke Sun said, "If there is a sage in the kingdom and you are unable to call him to office, and you wish and expect tranquillity (in the Empire) this is as if you refused to take a step, yet wished to get in advance of a man, which would be impossible. Confucius is now in Wei, and the ruler of Wei is about to call him to office: now if our state has a talented man and helps a neighbouring state to his services it is very difficult to term this wisdom. Please to use a plenty of rich furs to persuade him (to return). Ke Sun told Duke Gae, who followed his || advice. Confucius came to a lodging house and the Duke went to see him. The Duke took the place of the host at the steps, Confucius that of the guest; having entered the Hall he stood by the side (of the Duke). The Duke said to him, Sir, your dress is that of a learned man is it not? Confucius replied, when § K'ew was little he lived in Loo and wore the wide robes of a scholar, when grown he lived in Sung and ¶ donned the cap of a man. K'ew has heard that the *learning* of a superior man should be extensive, as to his *dress*, it may be rustic. K'ew does not know what is the dress of a learned man. The Duke said 'I venture to enquire concerning the demeanour of a learned man. Confucius said speaking generally of it I cannot treat of all that relates to it. If I go thoroughly into details it would take a long time, if you were to change your servant I could not reply fully. Duke Gae commanded a mat to be brought. Confucius sat down by his side (and said) a learned man possesses that which is placed on the mat as precious, but waits until he is invited (to office), ['the precious thing on the mat' means that he is able to display the doctrine of the ancient Kings to tranquillize and reform the state].

Before the dawn and after-midnight he diligently studies yet waits until (his counsel is) sought. He embraces both sincerity and fidelity but waits until confidence be placed in him. He diligently practises

* See Lai Ki. Chapter 41. There are many discrepancies but the accounts are substantially the same.

† Chinese Classics, Vol. I. p., 52, and Proleg, p.

‡ The Head of one of the three great families in Loo.

|| Chinese Classics, Vol. V. p. 826, and Vol. I. Proleg, p. 81.

§ 丘 The youthful name of Confucius. He was so called from a remarkable formation on his head, Chinese Classics, Vol. I. Proleg, p. 59.

¶ Chinese Classics, Vol. I., p. 112.

[benevolence, righteousness, principle (Tau), and virtue] yet waits until one chooses him for office. He establishes himself in these and such like.* The learned man is correct in his dress and headgear, his (inner) conceptions and (outer) actions are submissive (to principle); he declines great matters[†] as if he held them in contempt, and small ones as if they were fictitious; in important occasions he is dignified in his demeanour, in small matters he acts as if ashamed; he is with difficulty[‡] got to enter (the hall) and easily quits it; he appears weak as if he lacked ability. His demeanour is something like this.

The learned man dwells habitually in gravity and reverence. His rising up and sitting down are most respectful. His word is true and reliable, his conduct sincere and consistent. In the path he pursues, he does not set the convenience of the easy in opposition to the dangerous, nor the agreeable and disagreeable of winter and summer; [§] he esteems death as most important and so waits for it; he nourishes his body and so does many important things; his state of readiness is of this kind. He does not esteem gold and jewels but sincerity and fidelity he treasures; he does not beg for land and estates; benevolence and righteousness are his estate. He does not seek to amass wealth, increase of learning he regards as treasure. It is difficult to obtain (his service) but easy to remunerate him; easy to remunerate him but hard to get on with him. If the times are not right he will not take office; is not this (service) difficult to obtain? If things are unprincipled, he will not be in accordance (with you); is not this being hard to get on with?

First he does his work and afterwards receives his remuneration,^{||} yet for all this he is in full sympathy with human nature; this is the sort of man he is.

The learned man may be entrusted with goods and money, yet he will not covet them; he may receive an over-abundance of the things which delight men, yet he will not go to excess. If a number of men seek to coerce him, he is not afraid; if weapons are employed to prohibit him, he does not lose courage. If he perceives profit (is to be made) he does not abandon aught of his principles; if he perceives death (approaching), he will not change his determination. § He perceives no occasion for repentance in past events and does not

* The Lai Ki explains that he perfects himself in these, without seeking ought from man, thus he establishes himself.

† Cf. Chinese Classics, Vol. I., p. 21.

‡ Cf. Chinese Classics, Vol. I., pp. 145-147. Such a case is discussed.

|| The Li-ki here inserts "is not this being easy to remunerate?"

§ The Li-ki explains 'because all he does is according to right principles' Cf. Chinese Classic, Vol. I., p. 15.

prepare for things that may come. He does not repeat an exaggerated saying, and does not press home (the search after the authors of) baseless rumours. One cannot lessen his dignity; he needs not to experiment upon his plans, his special *forte* is of this sort. The learned man may be loved but cannot be coerced; he may be approached but cannot be constrained; he may be killed but cannot be disgraced. His style of living is not exaggerated, his eating and drinking not overnice. His little mistakes may be cursorily mentioned but may not be seriously laid to account. He is possessed of firm endurance of this sort. * The learned man has sincerity and fidelity for his armour and helmet; propriety and uprightness for spear and halberd; he puts on benevolence and walks (in it), he embraces virtue and dwells (in it). Should there be cruel edicts he does not change his accustomed course; that in which he has established himself is of this sort.

The learned man has an estate of † one *mow* to dwell on and a house of a square *to* [a *to* is a *cheung*], a wicker gate, a pentacle window, [a wicker gate is made of bamboo and brambles, the window has five sides like the Kwei gem], a penthouse of matting and a round hole for a window; he changes his clothes before going out ‡ [i.e., the inmates mutually exchange clothes before either goes out], he assembles the food for the day and so eats [when the provision for one day is made there is enough for but one meal.] If the ruler is pleased with him, he dare not use doubtful methods [if the ruler give him office he dare not trim his actions to suit those in authority.] If the ruler is not pleased with him, he dare not use flattery. His entering upon office is after this kind. The learned, have men of to-day who live as did the men of old. After-ages will use as an example the actions of our present day. If he is not agreeable to the age, the ruler will not receive him to office, the people will not nominate him to office; calumniators, gathered in assembly will endanger him. His body may be endangered but he cannot be despoiled of his principles. Although he be endangered nevertheless he rises up or takes rest (he goes about his business) ever straightening his determination, and never forgetting the ills, from which the people are suffering; his anxieties and thoughts are of this kind. The learned man abounds in learning, so that he is not poorly informed; is diligent in action and never wearied. He does not become abandoned through living in retirement (out of

* The contrast between this and the armour of the Christian will suggest itself naturally.

† The Comment to Li-ki here says a *mow* is 10 square *pò* or one *pò* 步 wide and 100 long. The house would be rather small, being only about 12 feet, English, square.

‡ i.e., they have but one suit of presentable apparel and use it in turns.

office), nor unprincipled when the ruler has dealings with him. In practising propriety, * he displays natural ease, in the midst of enjoyment he follows what is lawful. He loves the worthy but is affable to all. He gets rid of angles so as to harmonize the tiles; [He gets rid of his great angularities in order to be somewhat in accordance with men generally], his magnanimity is of this sort. The learned man, in private expresses his opinion (of men) and does not evade (doing so because of) anger; † he estimates the worth of actions and multiplies business without seeking great remuneration for it. He pushes forward worthy men, and advances the skillful, without hoping for a reward from them. The ruler reaps the benefit of his counsel, the people repose confidence in his virtue. Supposing that he should benefit the government he does not ask for wealth or rank; his promotion of the worthy and putting forward the skillful is of this kind.

The learned man cleanses his person, and purifies ‡ his deeds, he speaks sincerely yet is respectfully submissive, [he speaks thus to his sovereign without expecting reward] He speaks calmly and quietly, in order to correct him, (the ruler), yet so that the ruler and his subjects do not know it; quietly so as to make it clear to him, yet he does this slowly. He does not descend to the lowest, in order to make himself out as lofty; he does not keep adding a little to make himself a great (author), [he does not boast himself on account of his position of authority.] In a time of good government he does not lightly (seek office), in a time of confusion he does not hesitate; is not in accord with men (simply because) they are like him, and does not blame them because they differ from him; his special individuality is of this sort.

The learned man, as to the highest, will not serve as minister of the emperor, nor as to those below, will he serve the princes (of states). Circumspect and imperturbable he is also affable. Polished in his manners, he is pure and simple. Amongst men he is resolute and persevering; exceedingly learned, he understands what to do. If a state is allotted to him (to govern) he regards it a very little affair || He is unwilling to be a minister or to take office; his sentiments and actions are of this kind. The learned man has ideas in accordance (with his friend) as to locality; in attention to business he applies to the same thing. When both stand on a level he is well pleased, § if his friend is raised above him he is not displeased; if separated from

* Chinese Classic, Vol. I., p. 7.

† The Li-ki Commentary applies this to others and omits the sentence about remuneration. [action.

‡ Chinese Classic, Vol. IV., p. 290, 德. The concrete result of good principles in || 錙銖 See Williams Syllabic Dict. p., 1030 The Li-ki Comment says the Chu is the 24, part of a tael and the Tsz' is 8 taels.

§ "In honour preferring one another."

him for a long time, should he hear scandalous reports he will give no credence to them. If their ideas are of the same he will get on with him, if they differ, he will not excuse himself from co-operation. His friendship is of this kind.

Benignity and uprightness are the root of benevolence; diligence and respect are its foundation; affable liberality is its mode of acting; humility in receiving men, its power; propriety and temperance are its external signs; ability in conversation is its style; melody and music are its accompaniments; liberal distribution (of goods) is its exhibition; the learned man comprehends and possesses all the above. Nevertheless he dare not say that he is benevolent; his esteem for and complaisance (towards others) is of this sort.

The learned man is never crushed and cast down [*lit.* cast down with a crash and cut down like wheat] by poverty; and is not puffed up and grasping because of wealth and rank [highly elated and confusedly excited], he gives the sovereign no reason to disgrace him; suffers not the superior ministers to entangle him; nor the magistrates generally to trouble him,* therefore he is called 儒 Yu (or Learned), [Yu is a name signifying the *via media* and the harmonious].

The men of to-day style the learned, overbearing, and constantly treat them with railing and abuse. Duke Gae having listened to this speech, gave more credence to the words, and showed more respect to the actions of the learned and said, "As long as I live I will not dare again to treat the learned with contempt."

(To be continued.)

MISSIONARY COURTESY.

(Read before the Canton Missionary Conference, February, 1879.)

By REV. R. H. GRAVES, M.D.

I VENTURE to call your attention to this subject because I feel that it is one eminently worthy of our thoughtful consideration. In discussing it I trust we shall not, on the one hand, weakly shirk any real difficulty connected with the subject, nor, on the other, let fall any remark that will provoke any unseemly controversy. I have chosen this subject not because I have any predilection for it, but because I trust an hour spent in talking over it will be for the glory of God and the good of that cause that we all have so much at heart.

* In these 3, I follow the comment on the Li-ki; without this I should read, He does not cause disgrace to the sovereign, nor difficulty to the superior ministers, nor trouble, &c.

If any one is disposed to object, I can only say "Surely a number of Christian gentlemen, after hearing a paper on Courtesy will not be so discourteous as to engage in any improper discussion."

Courtesy—a tender regard for the feelings and convictions of others—is one of the surest marks of a gentleman; "be courteous" is God's law and one of the most pleasing traits of a Christian character.

As Christians and as Missionaries, we have abundant scope for the cultivation of this lovely trait of character. A stern adherence to our convictions of truth and of duty is the very backbone of Christian character; without these we will be mere mollusks, and our religion one of "gush" and sentiment. It is just on this account that many Christians of strong individuality are sometimes forgetful of the rights and feelings of their brethren. While it is a sad thing that God's people are divided into various sects and denominations, still, at the present stage of the development of Christianity, it seems to be necessary. In the world of nature, the currents and tides of ocean, and even the saltness and bitterness that pervade it, are needed to keep it from becoming a stagnant mass of corruption; the storm and the lightning serve but to disperse the noxious poisons that accumulate during a dead calm; in the social and political world liberty exists only where there is freedom of debate and contending parties come into collision; so in the religious world it seems necessary for the preservation of truth and spirituality in the church, that different bodies of men should emphasize some truth and make it their watchword. I am far from thinking that this is the best possible state of things, or that this state is to continue forever. But taking man as he is, this is better than the exclusive prevalence of any form of belief we have at present attained to. Wherever one denomination has exclusively dominated in a community its influence has degenerated into an evil; some counteracting truth seems to be needed. Take Calvinism and Arminianism, Presbyterianism, Prelacy and Independency, or any form of belief you please. While our divisions are a cause for regret, yet they are not without their uses. Among these is the opportunity they afford us of cultivating Christian courtesy.

If Christians at home need to be on their guard lest they offend against this spirit of courtesy, we on the mission field have no less need of watchfulness. To begin with, missionaries are generally men of some strength of will and individuality of character, or we would have been contented to follow in the beaten track and remain at home; not only so, but our providential training as dogmatic teachers of men who look up to us for all their instruction and even opinion of truth, tends to make us tenacious of our own views. Then, we come on the

mission field as representatives of different denominations and mission boards, to which we have a sincere attachment, based either on our convictions of truth, fidelity to the trust reposed in us, or gratitude for favors received and love for Christian friends.

Not only so, but in the same mission there are often differences of view with regard to questions of missionary policy; the place of schools, woman's work, &c., in the scheme of evangelisation, not to mention personal questions of congenial fellow-workers which have existed ever since the days of Paul and Barnabas. Thus, whether we consider the *personnel* or the work itself, there is abundant scope for the exercise of Christian courtesy on the mission field.

Having thus glanced at the importance of this Christian grace and the call we have to cultivate it, let us notice some of the *occasions in which it is most frequently violated, and suggest some means of observing due courtesy*. As long as we can follow out our own plans in perfect independence of others there is of course no occasion for courtesy, but as soon as the carrying out of these purposes *interferes* with the plans of our fellow-workers we should pause and ask ourselves whether Christian courtesy does not demand some change in our mode of work. Society is based on the interdependence of its members; each man in a free society is entitled to do as he pleases until his liberty infringes on the rights of his neighbor, then his liberty becomes what is denominated a "nuisance" or something "hurtful," which he is justly called upon to "abate." Perhaps some would be inclined to put all interference with their work on this ground and demand as a *right* that it should cease; I should prefer however, especially because it is more in accordance with the high ground we occupy as fellow-workers in one great cause, the glory of our common Master; to put all such questions on the ground of Christian courtesy. Instead of bristling up for our "rights" when we feel ourselves aggrieved, it rather becomes us in "the meekness and gentleness of Christ" to "beseech" one another to reconsider the offensive action and to appeal to that spirit of courtesy which will distinguish every one who is animated by the Spirit of Christ.

Let us glance at some points where past experience has shown us we must be careful lest we transgress the bounds of courtesy, where the views and plans of missionaries have clashed with each other.

(1) *Controversy*.—"Truth's like a torch, the more its shook it shines." Light and heat often result from friction, and so the contact of minds alone can throw light on some points. While we should never deery controversy, we should always be careful as to the spirit we show. It is not surprising that Missionaries, like other men with

active minds, and earnest purpose have controversies; but no one can read their debates, especially *the* controversy that has divided our ranks, without a feeling of sadness that good men should be so carried away sometimes by the heat of debate as to lose sight of Christian courtesy. However we may differ, let us at least give each other credit for a sincere desire to do what is best for the good of the great cause we all love, and to which we have all devoted our lives. Fortunately, rancor and heat in debate recoil ultimately on those who give way to them, for though they may stir up the unthinking crowd they only grieve the wise and judicious and lead them to conclude that it is a weak cause that needs such aid. When a soldier loses his self-control and throws his hands about wildly we naturally conclude that he himself has been hurt.

(2) *Location of work.*—Sometimes ill-feeling has been engendered by one man's encroaching upon a field which another regards as peculiarly his own. Generally priority of occupation has been considered as giving a special claim to a field. But there are many things to be taken into consideration here. A field—an important city for instance—may be abundantly large enough for several missions to occupy, or it may be first taken up by one and temporarily abandoned and then permanently occupied by another, or it may be an important strategic point or basis of supplies and so necessarily occupied as a basis of operations further away, or some of the members of another church may reside there and need looking after, or there may be other reasons why it should be occupied by another mission.

It seems to me that what courtesy demands is not that we should avoid occupying the same point but that we should not interfere with each other's work. Where the place is a small one this would almost necessarily be the result. While the field is so large, and the destitution so great as it is in China, there is no necessity for any clashing of interests.

How is friction to be avoided? Some have sought to solve the question by attempting a formal division of the field. Of course there will at first, almost necessarily, be a tacit division of the field. But we cannot expect this to last as the land becomes dotted with mission stations and churches. No doubt things will after a while be here very much as they are at home. Opinions own no geographical bounds. Presbyterianism does not confine itself to Scotland nor Episcopacy to England; Methodism does not limit itself to Yorkshire, nor does Congregationalism confine itself to Wales. Neither are we to look for Presbyterian *Fus* and Methodist *Hiens*, and Congregational towns and Baptist villages in China. If it were so, I fear we might have clan

fights between Wesleyans, and Presbyterians, and Baptists, and Lutherans. Such a division is not desirable as a permanency, however convenient it may be as a temporary expedient. If we have any valuable truth to which we are called of God to bear our testimony we must let our light shine. If we have not, we are guilty of schism and have no business to exist as separate bodies. While we will naturally branch out in different directions, and there will practically be a division of the field at first, we cannot expect this state of things to continue, hence, a mere, formal division of the field never has worked, and I believe, never will work, except for a season.

The true remedy is the cultivation of Christian courtesy. On the one hand, the first occupant of the field should show no "dog in the manger" spirit, nor that narrow-mindedness which would keep others away from his field; on the other, the new comer should be careful lest by offering any pecuniary advantages, by admitting to the church on any lower standard, or by using any method of drawing away the congregations he injure the work and interfere with the plans of the brother who has welcomed him to the field. I will welcome any one to any of the towns I occupy as stations if he comes with a simple desire for the conversion of souls, but I think that courtesy to me, as well as the good of the common cause of Christ, demand, that he should not make my assistants dissatisfied by paying his preachers more than they receive, nor draw inquirers from me by offering them easier terms of admission to the church than I offer, nor receive into fellowship men whom we had excluded, nor send there a native assistant whose conduct is a means of bringing reproach upon our common Christianity.

(3) *Schools and Self-support.*—Another point on which there has been some collision of interests is that of *free schools*, especially boarding schools. Some of us believe that if Christianity is ever to become more than an exotic in China, it must be made self-supporting, and to be made self-supporting that *pressure*, gentle it may be, but still *pressure* must be brought to bear on the Chinese Christians to make them assume the responsibilities which legitimately belong to them. We hold that our native members must be taught to feed and educate their own children, which they did when they were heathen, and that they should buy their own Christian books which we have to do at home. This is what we are trying to work up to. If some of our members do not take to it kindly, but come and say that some other *Sin-shang* (先生) is good, or some other church has such excellent usages, they give free schooling, and books, and rice besides, we try to bear it all with equanimity, but if these inducements are offered our

members or to the children of our members, thus defeating our plans for raising up a self-supporting church, and removing the young people from under our influence, we instinctively feel that the spirit of Christian courtesy has been violated, however unwittingly. I say unwittingly, for I can easily imagine how a man can feel that he is conferring a favor on a fellow-missionary as well as on a Chinese Christian by giving board and tuition gratuitously.

Another case that sometimes occurs, is where a pupil is discharged from a school because of insubordination, incompetency, or because it is thought that it is time for him to look out for work for himself, and another mission-school takes him up and perhaps gives him more than he had at first, and so his dismissal, instead of having the intended effect of making the other scholars more diligent, only encourages them to follow his example. Thus the mistaken kindness of one man seriously interferes with the work of a fellow-missionary. A courteous consideration of the feelings of a brother and a thoughtful interest in the common cause should prevent such blunders as this.

How can this source of irritation be avoided? It seems to me that Christian courtesy would dictate that no one connected with another church or another school should be helped until we have definitely ascertained the wishes of the pastor of that church or the teacher of that school. By this simple act of Christian courtesy we may avoid doing a serious injury to the cause of Christianity and wounding the feelings of a fellow-labourer.

(4) *Assistants.*—The employment of assistants trained at the expense and under the direction of another mission has been another cause of trouble between missionaries. The salaries we pay our native preachers are not large; they generally marry early, and often have large families, and not unfrequently are inclined to try to better their pecuniary condition. This leads them sometimes to apply to other missionaries for employment. What should we do in this case? I am not speaking of cases where a man is acting from conscientious convictions of duty. Such cases occur from time to time at home, and as our native Christians study the Bible for themselves, we must expect them sometimes to take different views of the truth from those of their teachers. Believers are God's heritage and are responsible to Him alone and not to man. I honor any man who, for simple love of the truth, is willing to tear himself away from his previous church affiliations; but as yet we have little of this in China. What I mean is cases where mere personal convenience or the desire for a larger salary is the motive; or those other cases where an assistant is offended at being rebuked for his faults and leaves his position from a fit of anger or of unsanctified pride.

In the first place we should never present any inducements before a man to leave his teachers and church connection, such as lighter and more congenial work, and especially should we not appeal to any mercenary motive. To do so is only to injure our own work, for we may rest assured the blessing of the Lord will not rest upon the labors of such a man. Then, it is very unwise to engage a man who has left his former position in a fit of anger. If we employ men who leave their former places at all, which I think is a very doubtful policy, we should always give them less than they received before, and insist upon their being reconciled with their former employer. Christian courtesy would certainly require us to consult with our fellow-missionary first, and only employ the man after having his permission.

On the other hand let us remember that our assistants, if they are Christ's, are free men. I would not wish to retain any man in my service who had only a half-hearted belief in the truths he taught, or held a half-hearted allegiance to the church to which he had attached himself. In losing such men we gain more than we lose. But if they leave from a sense of duty, let us bid them God-speed. We must show Christian courtesy to our native helpers if we are persuaded they are truly Christ's.

(5) *Inquirers and members.*—The Chinese, not infrequently, go round from chapel to chapel and cannot be considered as inquirers at any point particularly. They have even been known to be applicants for baptism at several places at the same time, but they sometimes habitually attend one chapel, receive all their religious instruction there, and apply for baptism there. It sometimes occurs that when they are refused or delayed they apply elsewhere. What shall we do when a man applies to us for baptism when we know he has applied to another missionary previously? I do not say we can lay it down as an absolute rule that such persons should never be received, but I do think that courtesy to our brethren as well as the true interest of the cause of Christ make it advisable for us to inquire about the case of the one to whom the candidate first applied. Sometimes a missionary hopes a man is a sincere inquirer and yet fears he is not yet converted and so wishes to delay the case; these inquirers sometimes go elsewhere where they will be admitted on easier terms. The only person to be pitied in this case is the pastor who has admitted such a man into his church, and the poor man himself, who is thus encouraged to believe himself a Christian when no real saving change has taken place in his heart. How much better it would be for the common cause if there had been some consultation before such a man is admitted into a Christian church. I do not think any one can claim it as a *right*

that he should first be consulted, but do think it might well be done for courtesy's sake. While we are entirely independent of one another and our action is not under the control of any one else, still a little courtesy is never amiss.

With regard to members, we all probably regard ourselves as having more control and responsibility than with regard to inquirers. Yet even here Christ's people are free men, and must be left free to choose their church relations for themselves, as they do in lands where Christianity has prevailed for a long time. If one of my members were to desire to join another church, I should try to satisfy myself as to his motives, if he were actuated by mercenary motives or it was a mere matter of convenience, or because he cherished an unforgiving spirit toward any fellow-christian, I should admonish him, but if it were from conscientious convictions I should bid him God-speed. If a member of another church wished to join mine I should advise him to see his own pastor and tell him plainly of the determination, nor would I receive such a man unless I was satisfied that he made the change from conscientious motives.

I have thus glanced at a few cases which call especially for the exercise of Christian courtesy. Perhaps others will suggest themselves to the members of Conference. In all the principle is the same, and the same principle may guide us in any other cases that may arise. Courtesy is a gentleman applying the golden rule to his daily life.

Important as courtesy is, I would by no means elevate it above conscientious adherence to duty. That love which comes from above is "*first pure, then peaceable and easy to be entreated.*" But it seems to me that the cases are rare indeed when we cannot combine the strictest conscientiousness with the most general courtesy.

If in the foregoing remarks I have trodden on the toes of any of my brethren, I trust they will give me credit for taking off my boots and pressing as lightly as possible. If any one feels conscientiously bound to tread on mine in return I hope he will do so in his stocking-feet also. I have endeavored faithfully, and not in a spirit of captiousness and censoriousness to point out some faults into which we are liable to fall, and though some may not agree with all the practical suggestions I have offered, I trust none will misinterpret the spirit which led me to select this subject. I have spoken from observation rather than from experience, for personally I have had very little to complain of in the conduct of my fellow-laborers, and trust they have found little to complain of in me.

What we need to beware of is the spirit which often prevails in villages, where every one knows and talks of his neighbors' faults.

We are all engaged in one great work and though we may not always approve of our neighbors' modes of work, we should be willing to give to others that liberty of action which we claim for ourselves. Different methods are on trial and time will show which is best. Where we see faults, let us judge them lightly remembering that the motive is the great thing. While I would have no one blind to faults in another's method of working nor silent concerning them when it is time to speak, yet I do think that we should hesitate before condemning harshly the mistakes and errors of one who has devoted his life to evangelizing the heathen.

Instead of having a keen eye for a brother's faults let us rather follow the noble example of Paul, the model preacher to the heathen, and say "Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." If Paul could say this of those who purposely tried to add affliction to his bonds, how much more should this spirit characterize those who feel they are engaged in a common cause. While this spirit of Christian courtesy will not interfere with our devotion to the truths we hold dear, nor our faithfulness to the brethren who sustain us, it will make our mutual intercourse harmonious, and draw upon us the blessing of "the God of peace" which "alone maketh rich."

CHINESE MODES OF ADDRESS: A CHAPTER IN NATIVE ETIQUETTE.

By REV. W. SCARBOROUGH.

"**C**OURTESY commands esteem" no less in the Central Kingdom than in those lands where civilisation, culture, and christianity, have gained their greatest victories. There may be other countries more truly courteous, more genuinely polite, than China; but there can be no country where the mere forms of courtesy are more highly esteemed, and more strongly insisted upon, and, where the intentional neglect or omission of these forms, is more bitterly resented.

The estimate in which politeness is held by the Chinese may be gathered from the saying, that, "For pleasing superior officers, and governing the people, there is nothing so good as politeness."* The stereotyped character of Chinese courtesy, its formalism, is its fault. It runs too much in grooves. Like the railway engine it must keep to its track, or it gets itself and others into difficulties. It has its epithets phrases, sentences, cut and dried, and many of them relics of the days

* 安上治民莫善於禮。

long past. It can be committed to memory and repeated. It can be performed, like a play. It is far less a principle than a mannerism. It has a great deal more body than soul. But for all that it is a very good thing. It is a good-looking thing, a pleasant thing, a thing which smooths beautifully the intercourse of life. And if a man can put a little genuine principle into it, can but infuse into its somewhat stiffened joints something of the agility and sprightliness of genuine life, it is capable of great achievements. But, whatever estimate we may form of the etiquette of the Chinese, no foreigner, having much intercourse with them, can at all afford to neglect it. Whenever that is done, (and that happens sometimes), a great power for good, a great influence for good, is allowed to remain unemployed; unconsciously much offence is given; and, unconsciously also, much insult is endured. It is, to say the least of it, a very anomalous position for one who calls himself a foreign gentleman, to be speaking to others, and be addressed by others, in language such as the most ignorant coolie would be ashamed to employ, and would resent with anger if addressed to him.

Some such considerations as these have, at different times, led me to take up the subject as a matter of study; and the information collected together in this paper represents the results of some recent diggings in the old mine. As I can possibly claim for this information nothing of originality, it will not be thought presumptuous if I compare the matter laid before the reader to gold dust, nuggets, ingots, of the precious metals. They will be of little or no use if merely glanced at and then deposited in a safe place; but if coined and put into circulation, they will be found to be, like Kanghi's copper cash,—“universally valuable.” My sources of information are Natives, and native books; and, as the subject is neither abstruse nor ill defined, we may rely upon the accuracy of the information given.

My principal Authority, in a brief preface to his brochure on the subject of Modes of Address,* has the following remarks: “Being on friendly terms with people we must carefully consider the proper modes of addressing them, for even one mistake may expose us to ridicule. And while it may be thought that this is an easy matter, it is not so, for I have observed even aged men sometimes at a loss what to say. Nor are such cases of ignorance at all rare. And how can such men, not understanding these matters of every day occurrence, avoid falling into perpetual mistakes? This consideration has led me to prepare the following collection of proper modes of address, to which

* 交接稱呼.

I have added explanatory notes, and I fancy that what I have written may be found useful not to children only."

Before launching into the details of his subject, he presents to his readers a few general remarks on seven very important and constantly recurring words. I give the substance of his remarks.

1. In speaking of my own superiors, the word 家 must be prefixed: in speaking of my own inferiors, or juniors, the word 舍 must be used. Of these two words, similar in meaning, 舍 conveys the humbler expression.

In speaking of one's sons, daughters, grand-children, concubines, servants, and slaves, the word 小 must be prefixed, the very inferior position of all these persons, necessitating the use of a very humble term.

In speaking of one's teacher, friend, relatives on the wife's side, her brothers and the like, the word 敝 must be used, having the meaning of 'spoilt,' 'bad,' and being in this connection an expression of humility.

In speaking of my own seniors or superiors deceased, it is proper to use the word 先, meaning 'first,' and also 'departed,' we dare not say of them plainly that they are 亡 'dead.' That is the word only used of inferiors and juniors.

2. In speaking to others of their relatives, teachers, friends, without any distinction, the word 令 meaning 'good,' and being a complimentary expression, must be prefixed.

3. Speaking of one's own relations, when the relationship has become somewhat distant, the words 家 and 舍 are properly employed, as a general rule.

4. Wives and concubines in referring to others, should, generally speaking, use the same modes of expression as their husbands.

And now we venture forth into the mazy labyrinth of our intricate subject, and must have some clue to guide us. I propose to follow a foreign instead of a Chinese order, and to go on, step by step, as follows: (1) Grand-parents, (2) Parents, (3) Brothers and Sisters, (4) Husbands, Wives, and Concubines, (5) Sons and daughters, (6) Grand-sons and Grand-daughters, (7) Grand-Uncles and Aunts, (8) Uncles and Aunts, (9) Cousins, (10) Nephews and Nieces, (11) Grand-Nephews and Nieces, (12) Parents of married couples, (13) Teacher and Pupil, (14) Friends, (15) Superiors and Equals, (16) Male and Female Domestics, (17) The Emperor and Mandarins, (18) Women, (19) Sundry Persons, (20) Sundry Places, and (21) Surnames, Names, and Clans.

I.—GRAND-PARENTS 祖父母.

NOTES.—祖 *origin*. “The origin of things is 天 (Heaven); the origin of Men is 祖 (ancestors).”* Again, it is said that 祖 means ‘Ancestral worship and offering; worship of former ones.’

In polite conversation the phrase 重慶 *double felicity*, is employed when both grand-parents and parents are still living.

In complimenting any one on account of his ancestral patrimony, 貽謀 is the right expression to use, 貽 meaning *handed down*, and 謀 *a method*. 貽厥孫謀 “He would leave his plans to his descendants.”†

In complimenting anyone on the virtues of his ancestors and descendants, the proper phrase is 德星聚於一門 ‘The virtuous stars have collected together into one family.’ At the very time when 陳太郎 was on a visit to his friend 陵無業, and was observing with delight the way in which his venerable friend was served by his dutiful sons and grandsons, the Astronomer Imperial memorialised the Emperor that, 德星聚 ‘The virtuous stars were in conjunction.’

We now come to the various modes of address suitable to grand-parents; how they ought to be spoken to by their grand-children; how they ought to be spoken of by them, and lastly, how any-one else ought to speak of them to these same grand-children. To save space these three varieties of address shall be designated throughout by *To*, *Of*, and *Of Ano's*.

To.—公, 公公, 婆婆 ○ 太, 婆婆.

Of.—家祖, 家祖父, 家大父 ○ 家祖母, 家大母.

Of Ano's.—令祖, 令祖父, 令大父 ○ 家祖母, 家大母.

In announcing the death of grand-parents the terms 先王父 and 先王母 are employed; and the deceased are spoken of as 先祖, 先大父, 先祖考 ○ 先祖母, 先大母, and 先祖妣. Others speaking of them simply add to these names the prefix 令, dropping the word 先 in the third and sixth examples.

For *maternal grand-parents* 外祖父母 the modes of address are as follows:

To.—家公 ○ 家家, 家婆.

Of.—家外祖 ○ 家外祖母.—*Deceased*. 先外祖 ○ 先外祖母.

Of Ano's.—家外祖 ○ 令外祖母. *Deceased*.—令先外祖 ○ 令先外祖母.

* 禮記

† She-king. Legge. Vol. IV, Pt. II. 463.

II.—PARENTS.

1. *Father and mother.*—父母 NOTES. 父 resembles 甫 to begin, the first; i.e., the originator of one's being. 母 is the same as 慕 to think upon tenderly, as the mother thinks of her infant.

In polite language, the sentence 椿萱並茂 is used to compliment sons on the longevity of their parents. 椿 and 萱 are the names of trees. In very ancient times 莊子 possessed a gigantic 椿 tree which only came upon its Spring and Autumn seasons once in 8000 years! 萱 will be explained presently.

Both parents still living are politely spoken of as 其慶. The word 其 having the meaning of 俱 all; and the phrase implying that both father and mother are still able to receive congratulations.

Filial piety is spoken of in polite terms as 承歡膝下 to minister, in the position of a child, to the happiness of parents. 啜菽飲水盡其歡斯之謂孝 though they eat only pulse, and drink only water, yet if you can fully meet their wishes, this is filial piety.* 承 is equal to 奉, to receive orders, 孝 is equal to 慈, to be loving towards. 膝下 below the knees, offspring.

To amuse and please aged parents is politely spoken of as 戲彩娛親 acting in coloured robes to divert one's parents. This was done by 老萊子, when seventy years of age.

To carry on one's father's trade or profession is, in polite phrase 紹箕裘. "The son of a clever bow-manufacturer must learn to make bow-cases (箕); the son of a clever founder must learn to make fur robes (裘)."† 紹 is the same as 繼 to connect with; and 箕 here has the meaning of 弓服 or 'bow-dress.'

The polite expression used of mourning for parents is 失怙失恃 to lose a supporter, and one on whom we relied. "Fatherless, who is there to rely on (怙)? Motherless, who is there to depend on (恃)?"‡

According to the 禮記, books and writings left by a father, are called 手澤 hand benefits: the things left by a mother, are called 口澤 mouth benefits. Parents are properly addressed as follows:—

To.—爹 ○ 母親。

Of.—家父, 家嚴, 家君, 家尊, 家大人 ○ 家母, 家慈。

Of And's.—令尊, 尊公, 尊翁 ○ 令堂, 尊堂, 尊萱。

NOTES.—The father's rôle is one dignified severity, hence he has the designation 嚴 severe, 嚴父莫大於配天 nothing is greater than a severely-dignified father, he compares with Heaven. || 君 honourable. The honoured person of a family is the father, hence he

* 禮記檀弓。

† She-king. Legge Vol. pt. II. 351.

† 禮記學記。

|| 孝經

is designated 君 prince, 家人有嚴君焉 every family possesses a severely dignified prince.* 謝安 a celebrated statesman and man of letters, of the fourth century, asked 王獻之, a noted scholar and calligrapher, "What do you think of your own calligraphy?" He replied, "My father's [家尊] writing far surpasses it."† 大人 is generally in use as an epithet of great distinction. 霍去病, a celebrated military commander of the Han dynasty,‡ is credited with the saying, "I must die early, and I know that my body was handed down by my father (大人)." This is supposed to be the origin of the use of this phrase in speaking of one's father. The terms 家父 and 家母 are supposed to have originated from the custom of 陳思王, who use them in speaking of his parents. || The term 公 is generally applied to superiors, hence to fathers, 翁 is similar to 公 as given to superiors, 漢高祖 replied to 項羽, "My father (翁) is your father (翁)." Hence the origin of this use of the word. Mothers being most merciful are designated 慈, 慈母多恪男 merciful mothers generally bear respectful sons. "How shall I get the plant of forgetfulness (諼)? I would plant it on the north of my house."§ 諼 is an old form of the word 萱, a plant causing forgetfulness of grief: it is also called 宜男, (ought to bear boys,) and is therefore given to mother. 背 in the foregoing quotation, has the meaning 北堂 north hall, and mothers are designated 堂, after this.

In announcing the death of parents, the terms 先考, 先人, and 先妣 are employed; and the deceased are spoken of as 先父 etc., whilst others speak of them as 令先君 and 令先堂. NOTE. 有懷二人 "The thoughts in my breast are of our parents."¶ Such is the origin of the use of 人 in the term 先人.

2. *Father's concubine.* 父妾. NOTE.—The occupant of the central bedroom (i.e., the wife proper) is called 嫡; the occupant of a side bedroom (i.e., a concubine) is called 庶: and, if they bear children, such, in polite conversation and in correspondence, are their designations. The concubine is also called 諸母, when she becomes a mother. 諸母不湊裳 it is not proper for a concubine who has children to wash less-honourable articles of clothing.** She is excused this kind of drudgery as a mark of respect to her husband. She is properly addressed as follows;

To.—姨. (Her own children called her 娘.)

Of.—家庶母. (Her own children speak of her, as 家母, 家慈; and of the wife, as 嫡母.)

* 易經. † For accounts of these three persons vide "Chinese Reader's Manual."

‡ Manual page 53.

|| 家訓.

§ She-king. Legge Vol. IV. Pt. I, 106.

¶ Ibid. page 333.

** 禮記.

Of Ano's.—令 庶 母 (others speak of her to her own children as 令 堂, 尊 堂.

3. *Father and son* 父 子. A father in speaking of himself and son together properly uses the humble expression 愚 父 子; while another speaking of them may use either the more colloquial phrase 賢 父 子, or the more polite and literary phrase 賢 喬 梓. The reason for the use of, as well as the meaning of, the latter phrase, are to be found in the following quotation from the 家 語." On the Southern Mountains there is a lofty tree called 喬, which attracts the eye upwards; and this represents the position of a father: on the Northern Mountains there is a shrub called 梓, low and attracting the eye downwards; and this represents the position of a son."

4. *Parents-in-law.* (1) *Wife's parents* 妻 父 母. NOTE.—A wife's father used to be called 外 舅, and her mother 外 姑; but now these names have given place to 岳 父 母. 歐陽永叔, "celebrated among the foremost statesmen and scholars of the Sung dynasty,"* says, "Men now [11th century] call their wives' fathers 岳 丈, after the name of the 丈 人 峯 [a lofty peak on 泰山 or 東 岳], and they called their wives' mothers 泰 水; on what authority it is not known."

It is customary now-a-days to address a wife's father as 丈 人, a phrase which used to be confined in its application to aged men. 丈 人 吉 the aged are happy.† 遇 丈 人 to meet an aged man.‡ The present custom of restricting the use of this expression to a wife's father is probably traceable to the tradition respecting the 丈 人 峰 on 泰山. The use of 丈 母 for the wife's mother follows as a matter of course, and requires no particular explanation. Common usage gives authority to this mode of expression.

In polite conversation, a wife's father and his son-in-law, are complimented in the words 冰 清 玉 潤 dear as ice and bright as jade-stone. During the 晋 dynasty both 衛 玠 and his wife's father 樂 廣 were celebrated men, and their flatterers used to say that the father was 冰 清 dear as ice, and the son-in-law 玉 潤 bright as jade-stone.

To.—親 爺 ○ 親 娘.

Of.—家 岳, 家 岳 父, 妻 父 ○ 家 岳 母, 妻 母. Deceased 外 考 ○ 外 妣.

Of Ano's 令 岳, 令 岳 翁, 令 岳 丈, 泰 山 ○ 令 岳 母, 令 丈 母, 泰 水. Deceased 令 先 岳 ○ 令 先 岳 母.

* Manual 165.

† 易 經.

‡ 論 語.

NOTE.—翁, as a form of address is equally applicable to all aged men; but, since it has become the custom to speak of 翁婿, the word 翁 may also be considered as belonging specially to a wife's father. 王適 said, "I long desired to take a wife, but could find no one fit to be my father-in-law (翁) except this gentleman; and hearing too, how virtuous was his daughter, I could not risk the loss of her."

(2) *Husband's parents* 公姑. NOTE.—Also called 舅姑, and 翁姑, and 尊嫜, and, in colloquial usage, 公婆.

To 爹, 公公 〇 母親, 婆婆.

Speaking of them, or of the parents-in-law of any other woman, the daughter-in-law uses the same terms—women not being supposed to understand such matters of etiquette!

III.—BROTHERS AND SISTERS.

1. *Brothers* 兄弟. NOTES.—兄 has the meaning of 荒 great. In the ancient Provinces 青州 and 徐州, the third and fourth of the nine into which Yü divided the Empire, elder brothers used to be called 荒. 弟 has the meaning of 第 next in order. "Of boys the firstborn is called 兄, and those born after are called 弟."* The character 兄 is composed of 口 and 儿, 儿 resembles 人, and indicates that the 口 above it, (i.e., of the eldest brother) is to teach and command those following or under him! The sound of the character 弟 resembles that of 頽 meaning weak and yielding, hence indicative of the position and duty of the younger brother.

The precedence of brothers is politely expressed by 雁行, wild-goose order. 兄之齒雁行* i.e. when the age differs only a little the younger must follow in order as wild geese do in flight.

Affectionate harmony existing between elder and younger brothers is spoken of as 壺箴雅奏 the music of the porcelain whistle and the flute. "The elder of us blew the porcelain whistle, and the younger blew the bamboo flute."†

In speaking of elder and younger brothers so as to avoid assigning more praise to one than the other, the expression 難兄難弟 is employed. 長文 and 孝先, two cousins, the sons respectively of 陳元方 and 季方, fell into a dispute on the relative merits of their father; and, appealing to their grand-father 太邱 for his opinion, they received the reply 元方難爲兄季方難爲弟 it is difficult for Yuen Fang to be the elder brother, and also for Chi Fang to be the younger. Meaning that they could not be placed one above another.

* 爾雅.

† 禮記.

‡ She-king, Legge, Vol. IX, page 346.

Any brother who surpasses a number of excellent brethren in virtue, ability or fame, is styled 白眉 white eye-brows. According to a Sze-ch'wan topography 馬耳 had white eye-brows. He was one of five very clever brothers; but he surpassed the rest, and his contemporaries were in the habit of saying, "Of the five brothers of the Ma family the white eye-browed one is the best."

A couple of brothers are politely designated 雙壁 or 雙珠. 陸暉 and his younger brother 恭之 were both noted men, and were styled by their contemporaries 雙壁 a pair of jade-stone sceptres. 孟昶 and his younger brother 頤 were both handsome, and were styled by their contemporaries 雙珠 a pair of pearls.

Three brothers are politely spoken of as 三鳳 three phoenixes. 薛收, 元敬, and 德音, three brothers, were all famous men, and were styled by their contemporaries, "The Three Phoenixes of the East of the River." Another polite designation for a triad of brothers, is 三球樹 three pearl trees. 王勃 and his two brothers were all men of renown. He himself was "a brilliant and precocious scholar, whose poetical talents and erudition gained universal applause;" whilst his younger brother 王勣 "was author of a History of the Sin dynasty."* 杜易簡 named the three brothers 三珠樹.

The polite term for a company of five brothers, is 五桂 five cassia trees. 竇禹鈞 had five sons 儀, 儼, 侃, 僖, and 僖, all of whom took the highest degrees, and obtained official appointments. Their contemporaries characterized them as the 五龍 five dragons, and also as the 五桂 five cassia trees.

A band of eight brothers is politely spoken of as 八龍 eight dragons. 荀叔 of 穎川 he eight sons, all renowned for their superior talents. In complimenting them, their contemporaries were wont to say, "Of the eight dragons of the Shin family 慈明 [the literary title of the 7th son], is incomparable."

Brothers at variance with each other are spoken of as 閨牆之變, a phrase taken from the Odes, where we read 兄弟閨於牆 'Brothers may quarrel inside the walls.'†

To Elder.—哥哥. (大哥, 二哥, 三哥, etc).

To Younger.—兄弟. (二弟, 三弟; or 老二, 老三, etc).

Of 一家兄○舍弟. (大家兄, 二家兄○二舍弟, 三舍弟, etc).

Of 一兄○令弟. (大令兄, 二令兄○二令弟, 三令弟, etc).

Of 一兄's en masse.—賢昆玉, 賢昆仲.

NOTE.—It seems that at one time 家弟 was also used in speaking of a younger brother. 謝太傅 remarked to 戴安道, "Sir, the thoughts

* Mayer's Manual page 245.

† She-king. Legge Vol. IV. page 251.

and feelings even of brothers often vary greatly;" and Tai replied, "True, your servant is excessively anxious, whilst my younger brother (家弟) is always in good spirits."

2. *Brothers-in-law*:* (1) *Sisters' Husbands* 姊妹夫.

To.—哥哥或兄弟, according as he is the husband of an elder or younger sister.

Of.—(Elder sister's husband) 家姊夫, 家姊丈, and in vulgar parlance 姐夫. (Younger sister's husband) 舍姊夫, 舍姊丈, 舍姊倩.

Of *Ano's*.—令姊夫, 令姊丈 ○ 令妹夫, 令妹丈, 令妹倩

(2) *Wife's Brothers* 妻兄弟. NOTE.—A mother's brother used to be called 舅; a wife also used to style her husband's father 舅; and on the other hand a husband used to call his wife's father 外舅; but now it is the custom colloquially to restrict the use of this word to a wife's brother.

To.—哥哥或兄弟, according to his age in comparison with that of one's wife.

Of.—內兄, 妻兄 ○ 內弟, 妻弟. Together, colloquially called 舍舅.

Of *Ano's*.—令舅.

(3) *Wife's Sisters' Husbands* 連襟. NOTES.—The 爾雅 gives to these the name 亞壻, meaning that one marries the elder, and another the younger sister, in regular order. They are also styled 友壻. 嚴助 was much beloved by 漢武帝, who one day asked him how he used to make a living before he came to the court. 嚴助 replied, "My family was poor, and my wife's sisters' husbands (友壻) used to be ashamed of us."* They are also designated 僚壻, by the 江東人. 襟 means that part of a coat next above the sleeve. 范仲淹† and 鄭戢, men of the Sung dynasty, both married into the family of 李昌齡, a high official, and were known as very close friends: 二人遂連襟袂 the two men were united as shoulder and sleeve of a coat.

To.—哥哥 ○ 兄弟.

Of.—敝連襟.

Of *Ano's*.—令襟兄 ○ 令襟弟.

3. *Sisters*.—姊妹. NOTES.—Brothers call their elder sisters 姊, and their younger sisters 妹.‡ The eldest sister is also styled 伯姊. In the Book of Odes we read, "I would ask for my aunts, and then for my elder sister (伯姊)."|| To give a sister in marriage is 歸妹:

* 漢書.
‡ 爾雅.

† Mayer's Manual page 38.

|| She-king, Legge, Vol. IV, page 63.

e.g. 帝乙歸妹 the Emperor, I gave his sister in marriage. 從妹 following sister, is a term applied to the daughters of paternal uncles, female-brothers 女弟 (so to speak), having the same surname. The term 外妹 or half-sister, is applied to one having the same mother, but a different father.

To.—姐姐 ○ 妹妹.

Of.—家姊 ○ 令妹.

Of *Ano's*.—令姊 ○ 舍妹.

4. *Sisters-in-law* :* (1) *Brothers' Wives* 兄弟婦.

To.—嫂子 ○ 弟媳婦.

Of.—家嫂 ○ 舍弟婦.

Of *Ano's*.—令嫂 ○ 舍弟媳.

NOTES.—*窈* is the same as *叟*, and the proper way of writing that character. It is the designation of a person in years; and the addition of the radical 女 to this character implies a compliment to the person referred to on account of her age. The authority for the use of 家嫂 is given in the following little story. 謝東陽 was out in the open air with his little nephew whose hair was still bound up in tufts ("horns"), and who had but recently recovered from a severe illness, when he was joined by 林道人 with whom he fell into a long conversation, forgetting to look after his charge. The mother sent a servant for the child, but his uncle refused to let him return. Thereupon the mother came herself, and taking up the child in her arms, gently reproved the uncle, saying, "I have early met with family bereavements, all that my life now depends on is this child." When she had carried the child away, 謝東陽 observed to his friend, "My elder brother's wife (家嫂) speaks with propriety, and what is worth repeating."

(2) *Wife's sisters* 妻姊妹

To.—姐姐 ○ 妹妹, Of 姨姐 ○ 姨妹, Of *Ano's* 令姨姐 ○ 令姨妹.

(3) *Wife's brothers' wives* 內兄弟妻.

To.—嫂子 ○ 弟媳婦. Of.—舅嫂 ○ 舅弟婦. Of *Ano's*.—令舅嫂 ○ 令舅弟婦.

(4) *Wives of brethren* 妯娌.

To (wife of elder brother) 嫂子; or, if the sister speaking be herself a mother, 伯娘: (wife of younger brother) 奶奶, with her number prefixed; or, if the sister speaking be herself a mother 孀娘.

Of (an elder brother's wife, respectfully) 伯母; (a younger brother's wife, respectfully) 嫂娘.

(To be continued.)

ADDRESS OF MGR. MOULY, VICAR APOSTOLIC OF PEKING.

Delivered in the Chapel of the Lazarists, in Paris, on Thursday, 25th July, 1861.

[Literally translated from the French, by REV. CHARLES PITON, Basel Missionary.]

THE actual state of the Catholic religion in China is happily very different to-day, from what it was in 1834, when I arrived in Macao, and in 1835, when I reached Peking and Mongolia, behind the Great Wall.

It was to that last country, to the very small village of *Siouan*, but which has since been much enlarged, that I was obliged to repair, to learn there to discharge the functions of an apostolic missionary, as the head of the French Mission of Peking, and Pro-vicar of Mgr. Cajetan Pérès, the Bishop of Nanking, and the Administrator of Peking. I had therefore to Administer the only French Mission in the capital of the Empire, in the province of Chihli, and in *Mongolia*. Our residence (seminary) was established for about fifteen years in that village of *Siouan*, whither a venerable Chinese priest, a child of St. Vincent and a faithful imitator of his virtues, and who has just died in an odor of sanctity, had transferred our French house from Peking.

After the cruel and hurried banishment of our colleague, Mr. Lamiot, from our establishment at Peking, in 1820, one of the only two (Portuguese) fellow-laborers who were allowed to continue to reside openly in the capital, went to stay in the French establishment, that it might be preserved for us, while Mgr. Pérès took charge of the Portuguese establishment of the cathedral. These two worthy colleagues were thus left alone in the breach, continuing to hope against hope that His very-pagan Majesty would at last repeal those cruel decrees which prohibited absolutely every European from living openly in Peking. But all efforts to change the hostile disposition of the court having failed, as well as those of the previous forty years, Mr. Sera was at last obliged to return to Portugal; and the Bishop, old and invalided, stayed alone to keep charge of his cathedral. For want of a European to live in and keep possession of the French establishment, the Chinese Government, refusing to recognise as such Mr. Sue, our Chinese colleague, proceeded to demolish the church, and gave over the premises to a grandee of the empire, called Yu, to live in, together with his family.

The same fate was intended for the cathedral and the habitation of the Bishops and his priests, as soon as he should die, which event

was to be looked for, in consequence of his infirmities, in a short time. In view of this painful knowledge, I went for the first time to the city of Peking, in order to make my most humble homage to the Bishop, and receive his last advices and instructions. A lamentable incident happening during my abode with the pontiff, shewed me once more the efficacy of the tender protection with which God surrounds his ministers. A persecution had broken out and I was searched for even in Peking, and the neighbourhood. A poor messenger had left *Si-ouam* for *Shan-si*, to fetch from there different articles of Mgr. Turbert, and bring them to our French cemetery, which I had just repaired. He was arrested on the way and brought before the tribunal of crimes, where he suffered, with an admirable fortitude, the pains of the bastinado and the rattan, and afterwards he was made to kneel with bare knees on chains. With a single word he could have endangered us all, the bishops, the priests and the christians; but he did not utter that fatal word, and thanks to Providence, that noble christian knew by his ingenious skill and without violating his conscience, how to rescue himself and "the christians from the imminent danger to which they had been exposed.

Some months afterwards, the 2nd November, 1838, Mgr. Pérès delivered up his noble soul to God and he was buried "*civilement*" (=kindly? not ecclesiastically)? by the Russian Archimandrite. The latter wishing to prevent the Chinese Government from seizing upon the habitation of the Bishop, had all torn down and sold for about 80,000 francs, for the account of the Catholic mission, which afterwards could not get that money. The imperial seal was put on the doors of the cathedral, and there was no public establishment left existing in Peking. Mr. Castro, a Portuguese, succeeded the deceased Bishop as general vicar of the diocese, which he administered with much zeal, piety and intelligence, keeping as I did the strictest incognito. As he refused absolutely to be consecrated a Bishop *in partibus* and to be Administrator of Peking, he retired, when I, who had been hitherto his Pro-vicar, was made by a special bull of the supreme Pontiff, Apostolic Administrator of Peking, so that, although remaining Apostolic Vicar of Mongolia, I had under my supervision the whole of Chih-li, where we had then nearly 40,000 christians.

Many persons imagined that the religion would perish in the diocese of Peking, together with the establishments at the capital. Happily it was not the case; on the contrary, the religion flourished only the better and prepared itself for the important events of 1860.

With the exception of the short period when the missionaries enjoyed the favor of the great emperor *Kang-hi*, they were only at

intervals really free in Peking, and the sum of their sorrows, their anguishes, and their trouble was much larger than that of the peace, and the liberty of conscience which they enjoyed. From the beginning there existed at the court at Peking, among the *grandees* of Chinese nationality—for the Tartars were more friendly—an anti-European party, which was jealous of the influence which the strangers had on the Emperor, and perhaps on the affairs of the state, and this party never ceased to create difficulties with the missionaries. In spite of his power, *Kang-hi* could never get his famous edict in favour of the Europeans and their religion accepted by the Board of Rites. He submitted it repeatedly for their approbation, but every time the board refused their acquiescence. At last one of the *grandees* said to him: "Moreover, you have all power in your hand," when *Kang-hi* resolved on making his authority prevail, and ordered the approbation of the edict. At that time arose the too famous questions of the rites, which irritated the spirits on both sides, and hindered the propagation of the Gospel during more than a hundred years.

Kang-hi had scarcely died, when his son and successor, *Yung-cheng*, who was a declared enemy of the Christian religion, annulled the decree of his father in its favor, and promulgated others to forbid it. He valued much the sciences of Europe and the missionaries who cultivated them in his palace; but he opposed himself with all his power to the practice and the propagation of their religion. As he was not entitled to succeed to the throne, he punished most severely all those who favoured his rival brother, even a missionary whom he ordered to be killed.

Kien-lung, was a distinguished prince, a scholar and the patron of the Manchu literature, which he had perfectly mastered. Personally he was not hostile to the religion and the Europeans, but he left the decrees in rigour and executed the inimical edicts which his father had issued. Under his reign the religion was still persecuted, and the blood of the martyrs flowed.

Kia-King was a less capable and less powerful man; he favored the anti-European and anti-Catholic party; he resolved on putting an end at any price to those strangers who had become an object of the hatred, the calumny and the jealousy of those surrounding him. An edict forbade even to propose an alteration in the existing proscription and threatened with the heaviest penalties all those who dared make any mention of the matter. He went even still farther at the beginning of this century; he issued several iniquitous decrees against the missionaries, and it was then that Mr. Clet received the crown of martyrdom.

Tau-Kwang continued to execute those decrees, and during a dozen years the diocese of Peking had the honour to count over a hundred exiled for their faith. The decrees obtained by Mr. Lagrénée gave us at last some respite, and we could then circulate more freely in Chih-li.

When I arrived in Mongolia, our French Mission reckoned scarcely five or six thousand christians and five Chinese priests. In the whole empire there were but four Bishops, namely at *Peking*, in *Fo-kien*, in *Shansi* and in *Szechuen*. The one Bishop of Peking, who was almost confined to his episcopal city, had under his jurisdiction, besides the province of *Chih-li*, the provinces of *Shantung*, of *Liau-tung* or *Manchuria*, Mongolia and the Kingdom of *Corea*. To-day there are seven bishops or Apostolic Vicars who divide among themselves that same jurisdiction. It was his Holiness Grégory XVI, of venerable memory, who multiplied in such a way the episcopal sees of that country. Every one of those Bishops has some European missionaries with him, and a seminary and some native priests under his direction. The congregations which could thus be better cared for, have had the number of the believers nearly everywhere doubled. And what I say of the province of *Peking*, applies also to every province of China: every one of them has one or several Bishops, with European Apostolic Missionaries and native priests, so that there are in the whole empire more than twenty Bishops instead of four; and all this has been done, with the help of God and the Holy Father, by the ceaseless work of the Society for the Propagation of the Faith.

And now to speak of your special work of the *Sainte-Enfance*, what did it possess in those old days? There were no asylums for the poor children. It is true we had tried to establish one for twelve children in Peking, but it never succeeded. We busied ourselves too with the baptism of the dying children, but in a very restricted measure. We considered it nearly a prodigy to reach in 1839 the number of nine hundred baptisms. It is true that the charitable association of the Holy-Angels was then established in *Szechuen*, and it could reckon its baptisms of children by thousands; but still it was almost nothing in comparison with what is done to-day. The reason was not that the Bishops and the priests were wanting in the best purposes in this regard, but the persecutions and the want of pecuniary means then put to their zeal an insuperable obstacle which, thanks to God, now no longer exists.

But perhaps you wish me to tell you how we travelled and prosecuted the mission in those bad times which preceded the French decrees Lagrénée. Oh, then we acted according to the example of

St. Paul; we were made all things to all men, that we might by all means save some.

We travelled in boats, on horseback, on foot, on donkeys, on mules, on carts, in the Chinese dress with the long queue and the long pipe. We ate, especially in the inns, with chop-sticks, according to Chinese fashion. We endeavoured not to betray either by our appearance, or by our deportment, or by our gait, that we were not real Chinese.

We were more at rest in the midst of christian families, if they had no enemies; but if they had we went not there; or if we were surprised, we took to our heels. Once it happened that towards midnight we were awakened by the cries of the pagans who came to extort money from the christians, when I escaped from the house on the back of a donkey.

When, two years ago, the war broke out, we expected a violent persecution against the christians of *Chih-li* and especially at *Peking*. But thanks to the divine Providence nothing of that sort happened. They did us not the least harm. On the contrary Prince *Kung*, the brother of the Emperor, called for us, that we might mediate between the Chinese and the French. We were conveyed at the cost of the Government and with great honours to *Peking*; but we were too late: one or two days before the gates of the capital had been opened, and Prince *Kung* had accepted the conditions of the treaty of peace. It was signed three days after our arrival. The Prince and the mandarins thanked us nevertheless very much for our good will. We had a special interview with that brother of the emperor and the generalissimo of all the troops of the Chinese Empire. We were invited to a meal and were treated with very great respect.

You know now the happy events which followed that treaty; the restitution of the old grounds of the cathedral, the liberty to set up a cross on that building and to celebrate the holy offices within it. We had the pleasure to sing in that cathedral a *Te-Deum*, as a thanksgiving, to preach in it, and since then we have officiated several times pontifically in it.

To-day the Catholic worship is every day publicly celebrated in *Peking*, and on Sunday it takes place solemnly. Several thousand christians come on that day to the church to assist at the holy mass. They come a second time in the evening for prayers and the way of the cross. There are to-day in the capital of the Chinese Empire nine priests, a seminary with 44 pupils, 6 gratuitous day-schools and about 5000 christians. In the whole of *Chih-li* there are 17 priests and about 20,000 christians.

What a just subject for which to glorify God, when we look at these wonders, which show clearly the designs of his compassionate goodness over China! It is your prayers and your alms, it is you, generous associates of the Society for the propagation of the Faith and of the "Sainte-Enfance," who have partly attained that comforting result! What a powerful motive for you all to continue your efforts, to double your offerings, your good works, that the labours of the missionaries, who enjoy now more liberty may be consolidated, developed and perfected. May the Chinese in a daily greater number learn to know the true God, to worship, to love, and to serve Him, in order to gain Heaven, which may the gracious God grant to you too, as a reward for your charity!

MORE MONGOL DIFFICULTIES ABOUT CHRISTIANITY.

ONE day a Mandarin came to my tent and struck up a conversation on the respective merits of our two religions—Buddhism and Christianity. The man was a bit of a pedant and soon proved himself to be so, by pointing out, somewhat pompously, what he called an error of translation in one of our Christian Mongol books. I thanked him for pointing out the error and then we went on with the more important points that came up in the conversation.

His first assertion that called for remark was that Jesus was mentioned in the Buddhist books. Now it is said that you cannot prove a negative, and when it is remembered that it takes a string of some fifteen or twenty camels to carry the two great Mongol classics; it will be seen that it is no easy matter to bring proof that Jesus is not mentioned in that library of lumbering volumes known as the Ganjare Danjare. Reference to these formidable volumes happily was not necessary. The mandarin professed to be familiar with the part he referred to, and when he was asked to give facts about the person he maintained to be identical with the Jesus of Christianity, the discrepancy between his account and the contents of the Gospel was so great that it was not difficult to satisfy even him that he was not correct in stating that Jesus was mentioned in the Buddhist classics.

He then shifted the discussion to the question of the Trinity, and was very curious about the bodies of the Three Persons, about where they resided, wanted to know how many years the Father was older than the Son, and could not well see the propriety of the term Father if it was not maintained that the Son was really born. After some conversation on this topic he came to the conclusion that Buddhism and Christianity have one feature in common—deep points of doctrine difficult to understand.

Next came a good question—"How" according to Christianity "can a man get good?"

The answer to this question was a short statement of the Gospel, and the thing in it which seemed to stagger him most was the doctrine of the forgiveness of sins. "What," he said "I kill a man, and by prayer to Jesus escape the suffering I ought to have for my crime?"

Another question that he brought up was that of the unhappy starving dog, without home, without master, without protection, without food, altogether miserable. According to the Mongol idea such a beast was inhabited by a soul now suffering the punishment of sins committed in a former state. "But" said he "your Christianity says it is not so, you Christians deny the transmigration of souls, you say God creates everything. He creates that dog then! Whatever did he create it for to endure misery like this? You say God is good! I ask is he the author of misery?"

The answer to these questions led to the relation of the entry of sin into the world, in which the main difficulty that perplexed the mandarin was "Why did not God, who is all powerful, prevent the serpent from deceiving our first parents?"

Another question of his was "If Jesus is omnipresent and here now, how can he be said to come at the last day?" And:—"If Jesus died to save men, how about those who lived and died before the advent of Jesus?"

These were the main difficulties raised by the mandarin, a jolly, well-to-do, sleek looking individual, who rode about escorted by a small troop of horsemen.

Later on came a visitor of a very different kind, a youngish, lean, mortification-of-the-flesh-looking Doctor of Divinity. What staggered him about Christianity was something altogether different from the mandarin's difficulties. He had only one question to ask. "Do you mean to say that Christianity does not provide rewards for our good works?"

Another man, a mandarin, both well read and intelligent on general matters, when asked why he, who knew the doctrine of Christianity well, did not become a Christian made answer:—"I hear Roman Catholics, Protestants, Greek Churchmen, and Mohammedans, each and all recommending their own religion as the only true one, and whom I am to believe? I feel like a man whose head is turned. I am quite bewildered" This same man too brought up the case of a man who, meaning in his heart to go and sin again, prayed for forgiveness, and wanted to know how our easy system of pardon, as it seemed to him to be, would work in the case of such a man. Another

thing that seemed to strike this man as peculiar to Christianity is its freedom from the heavy burden imposed by Buddhism of the observance of rites and abstinence from foods and deeds, and he pretended to think lightly of a religion so destitute of burdens and prohibitions. His words were confirmatory of the story of Christianity that its burden is light and its yoke easy.

One Lama's difficulty was stated thus:—"If Buddhism is false "how came it to be so widespread, so popular, and to get such a hold "on the minds of the people? Could a false religion do what "Buddhism has done? And then how about all these Gegens! If "souls do not transmigrate these individuals must be impositors! "And how about all the miracles, undoubted and true, that are "performed by Lamas—are these all false?"

A man who knew Christianity and who professed to be impressed with its truth gave as his reason for remaining a Buddhist, that the fact of his confessing Christianity would be ruin to himself and family and that if some means of protection could be found he was willing to be a Christian.

A Lama's difficulty about coming over to Christianity was his livelihood, and he professed himself ready to be a Christian if I could assume the responsibility of his support.

This is one light in which Christianity appears to the Mongols. They find that we desire them to become Christians—all right, will we have their children as disciples? The idea that they themselves should, on conversion, give up Buddhism and embrace Christianity takes a long while to enter their heads, but many of them would be quite willing that we should take their children, make ourselves responsible for their present maintenance and future support in life and indoctrinate them into Christianity.

Conversations too about Christianity sometimes sound well, but often there is the grandest reason for suspicion as to the man's earnestness when he says well sounding things. One man came one day who was not sparing in his criticisms on other Mongols who conversed on Christianity. "They" he said "when in your presence say all "manner of fine things, but as soon as they get out revile you and "your religion." He would have had me believe that all they said was sham. Perhaps great part of it was. Unhappily before he left he manifested such evidence of a corrupt mind that it was scarcely possible to conceive the idea of what he said on the subject of religion being much in earnest. Then if his words are to be taken as true, and if his deeds are any criterion of himself, the amount of honest earnestness in conversations held about Christianity is not much.

The exclusive nature of Christianity is not only a difficulty with them when they come to see it, but a point about our religion which they are slow to learn.

A youth who seemed to be ready to go in for Christianity with enthusiasm, was quite staggered when he found out that he could not be a Buddhist and a Christian at the same time.

A man who had learned a good deal about Christianity and wished to be looked upon as sincere in his tone for it, said he hoped to see us soon again as he intended to go on a Buddhist pilgrimage; and a Christian Missionary once found himself placed in the curious position of medical attendant to an old Mongol woman, who, as if to stimulate her doctor to do his best, assured him that her strength, if restored, would be used in attempting to accomplish a religious journey to the famous Buddhist resort of Wu T'ai Shan.

THE MISSION PRESS IN CHINA.

BY REV. W. S. HOLT.

TRADITION, if not true history, says that the first book printed was a Bible. It is certain however, that since the invention of the art of printing, the press has been made to subserve the interests of Christianity, and by its use the gospel has been diffused with greater rapidity and success than would be possible without its aid. The same wisdom which has employed the press at home, to spread truth, has seen the necessity for a similar employment of the same agency in connection with Mission work.

It is the object of this paper to record the establishment of the Mission Press in China, in connection with the work of the different religious societies, and give some account of what it has accomplished. It is not my intention to ignore the existence and influence of the secular press, but it is without the limits of this article to treat of, or even mention an agency so potent as the secular press, and so valuable in bringing to the notice of officials, if not of common people, social, political and economic questions, and the manner in which they are treated in the West. This much is said to show that there is no intention to slight any efforts made to help China out of her superstition and exclusiveness.

PRESS CONNECTED WITH THE A.B.C.F. MISSION.

While to England belongs the honor of sending out the first Missionary to the Chinese, the first Mission Press in China was established by an American Society. In making this statement it is not forgotten that the British and Foreign Bible Society printed Dr.

Morrison's translation of the new Testament in 1814, and that editions of the gospels were issued at various times. But these were printed either from blocks after the Chinese fashion, or by cut, movable types at presses in Malacca, or Calcutta, or Serampore, but not in China. The first mention of the advisability of establishing a Mission Press in China, occurs in a letter from Rev. Dr. Bridgman, of the American Board Mission, written, shortly after his arrival in 1830, to the "*Missionary Herald*."

He says "Dr. Morrison thinks it much to be regretted that a printing press was not sent with the American Mission to Canton, and expresses the hope that so important a means of exerting an influence will soon be furnished. Having been engaged in missionary labors in Canton and the vicinity, Dr. Morrison is well qualified to judge how a press would be received and what use could be made of it in promoting the objects of the Mission."

Doubtless in answer to Dr. Bridgman's appeal, a printing press was sent out from the United States in 1831, and it was the first Mission Press in China. This press was put in operation early in 1832 under the supervision of Dr. Bridgman who then commenced the publication of the "*Chinese Repository*."

In 1833 this press passed into the hands Dr. S. Wells Williams, who was sent out from home to manage it. He retained its supervision until it was destroyed by fire in 1856.

At the outset no printing was done except in the English language for various good reasons. At that time Chinese metallic types had not been provided except by the laborious and expensive process of cutting. There was no foundry provided with the requisite matrices from which a fount of type could be secured. Indeed it was still a matter of discussion as to whether it was best to print from blocks or by the lithographic process or by the ordinary Western method of using movable type. This could scarcely have been a question of expense, for I find the statement made in 1817 "that two thousand copies of the new Testament are now passing through the press, (over the blocks, in fact) which will cost about 3818 Spanish dollars." Dr. Milne says, referring to an edition of the Acts, "The charge for printing the Acts of the Apostles, was exorbitantly high; it amounted to more than half-a-dollar per copy."

Another reason for delay in printing in the Chinese language was the uncertainty as to whether it would be allowed by the Chinese. Although Dr. Morrison had been allowed to print an edition of the New Testament from blocks, and other Christian books were issued, the fact that such work was discontinued in China, and that printing

was transferred to Malacca, shows us there was opposition encountered, if there was not a demand that such work should cease.

However, at last it was decided to commence to print Chinese books. By way of experiment and to avoid both the delay and expense consequent upon an attempt to cut a fount of metallic type, it was determined to make stereotype plates. In 1833 the Committee of the American Board wrote to Dr. Bridgman for the blocks of the Sermon on the Mount. The blocks were sent to Boston and stereotyped, and from the plates thus obtained an edition of the Sermon on the Mount was issued in tract form. A specimen of this tract was printed in the "*Missionary Herald*" in 1834, and in reference to it the remark was made, "So far as is known to the members of the Committee and the Officers of the Board, the tract just named is the first Chinese book ever stereotyped and the first Chinese book ever printed in the United States." The result of this and other experiments however, was to make more clear, the absolute necessity of moveable type for rapid, economical and perfect work. How to get these type was a problem to be solved. "In the early part of the last century a set of Chinese types, to the extent of more than a hundred thousand, were cut in wood at Paris, but of such huge dimensions as to be of little service in ordinary press work; and the practicability of ever reducing Chinese to the limits of the founder was at that time generally disbelieved. Specimens of type were executed by private firms in England from time to time, and it is nearly half-a-century since Mr. Watts completed a fount, very commendable for neatness and accuracy. But the extraordinary expense attending such enterprises held out little hope of moveable type being applied to common Chinese printing." But Rev. S. Dyer, of the London Mission, who arrived at Penang in 1827, gave special study to the problem of providing a fount of Chinese types at moderate expense. As the history of his work in this direction is part of the history of the Mission Press in China, it will be of interest to narrate it briefly.* The first task Mr. Dyer set for himself in this connection, was to determine the number of characters necessary for a working fount, and their relative frequency of use. It was the same task, magnified many fold, which lay before the inventors of the English fount. What is the "E" and what the "X" or "Z" of the Chinese fount? To ascertain this he selected fourteen works. From these fourteen books he sifted out the most common characters, and noted their frequency of occurrence. After months of careful application to this task of compiling characters, he arrived at the following conclusions.

* See also London Mission Press.

1st. "That less than 5000 different characters would answer all the purposes of the Christian missionary; and that a further variety of about 1800 would answer almost any literary purpose whatever."

2nd. "That by a proper adjustment of cases in the printing office, the space occupied by the type would not be of any great practical inconvenience."

3rd. "He discovered the positive proportion required in a fount, at least to such a degree of accuracy as not to involve any serious error."

Mr. Dyer had two plans for making the type required for his fount. The first was to prepare a set of blocks, and from the blocks to make stereotype plates cast the common height of metal type. Then by sawing out each character in the stereotype plate, a set of type would be obtained, exact counterparts of the original blocks.

The second plan was to cut punches. This plan he regarded as of the greatest importance. For although the former method could be adopted at once, and indeed was adopted, and was fairly successful, still Mr. Dyer himself said "However successful our present plan is (casting blocks and sawing out the characters) we ought to COMMENCE punch cutting." It is not necessary to follow this work further. Suffice it to say that after six years of patient effort the work of cutting punches began and the question of printing by movable metal types was settled.

The Press established by the American Board, applied to Mr. Dyer for a fount of type for its use as early as 1835, and the Home Committee, I am informed, made him a grant of money to aid in his work of punch-cutting. At what date this fount was furnished, I have been unable to learn, but evidently the metal type were not so numerous as to render block printing unnecessary in order to supply the demand for books. For reports of the above Press as late as 1848 and indeed in 1854 mention the printing of several millions of pages from the blocks.

The Press continued in operation at Canton up to 1856, under the direction of Dr. Williams, when it was destroyed by fire on the night of December 14th, and with it a large supply of books was consumed. Up to this time its list of publications comprised such works as the *Chinese Repository*, beside Easy Lessons, Vocabulary of the Canton Dialect, A Tonic Dictionary and the Commercial Guide, all by Dr. Williams, in addition to tracts for mission purposes.

In 1868 the Press was reopened at Peking, under the management of Mr. P. R. Hunt, who had seen long service as a mission printer at

Madras. Mr. Hunt continued its management up to the time of his death in 1878. While the amount of work has not been large, being limited to the printing of books prepared in Peking, and the North of China, still from it have issued some valuable works, and books noted for the excellence of their typographical appearance. The edition of the Mandarin Bible, printed at this Press in 1874, is a fine specimen of the printer's art. The list handed the writer contains the names of fifty-seven publications varying in size from the sheet tract printed on ordinary Chinese paper, to the Octavo Bible above referred to, on foreign paper and half leather binding.

After the death of Mr. Hunt, Mr. W. C. Noble was sent out from the U.S.A., to take charge of the Press, and it is now working under his supervision. There are three presses in use and eight workmen employed.

LONDON MISSION PRESS.

The London Mission Press, ultimately transferred to Hongkong, was originally established by Drs. Morrison and Milne, at Malacca, in connection with the Anglo-Chinese College there, about the year 1818. There the *Indo-Chinese Gleaner*, a Quarterly Magazine, in, English, was printed. A monthly Magazine in Chinese was also commenced by Morrison and Milne, but probably printed on blocks. In the meantime a great quantity of characters were cut on metal body as required from time to time for Dictionaries, Grammars and other works wholly or partly in Chinese, at Macao, Malacca, Penang, and Batavia. Sometimes they were cut on the spot where wanted, at other times they were forwarded from one place to another. It was with such types that Premare's *Notitia Linguae Sinicæ* was printed at the Malacca Press, in 1831. Other books printed there were Collie's Translation of the Four Books, Morrison's Notices Concerning China, The Domestic Instructor (Chinese), Scriptures, Tracts, etc.

The first European superintendent of this Press, was Mr. Hatmann (1820,—)

The Rev. Samuel Dyer, arrived in the Straits in 1827; but at first he was stationed at Penang. He was the first to carry out the idea of casting fonts of Chinese type. In the end of 1833 Mr. Morrison wrote to the Religious Tract Society "We have now the prospect of getting Chinese type executed at a moderate rate by Chinese themselves. Mr. Dyer found a Chinese at Penang who could cut punches; and my son John has found some at Canton, who can cut them cheaper than at Penang. We require an experienced type-founder. I am very sanguine that the great desideratum of cheap Chinese types will ere long be accomplished. This will be like the invention of printing in

Europe, for Chinese block printing is ill-fitted for news and daily literatures."

About 10 years after the last date, the fount of large type and some portion of the small (3 line diamond) having previously been completed by Mr. Dyer, the Anglo-Chinese College and Press were removed to Hongkong, by Dr. Legge. Sometime not long after the removal to Hongkong the services of Mr. R. Cole, formerly of the American Presbyterian Mission, were secured to superintend the type-foundry, and printing business. This he did till 1852, and the 3 line diamond fount was completed by him and some few varieties of other types were also made. Rev. Dr. Chalmers took charge when Mr. Cole went; and by and by Mr. Wong Shing, a Morrison school-boy who had been to America, became so well acquainted with the business that he took charge under Dr. Chalmers, Dr. Legge, Mr. Turner and Dr. Eitel, until the whole establishment was sold to a Chinese company in 1873.

Books printed besides Scriptures and Tracts were Commentaries on Mathew, Mark, John, &c., Legge's Classics, Chalmers Cantonese Dictionary, &c.

Besides the above Press connected with the London Mission there was one established, as I am informed by one of the senior members of that Mission, at Shanghai, in 1846. At first it was under the management of Rev. Dr. Medhurst, but in 1847, Mr. A. Wylie was sent out to manage it. It is a source of regret that he is not present to furnish a full account of the progress of the work of the Press under his care, as he remained in charge until its close in 1864. The special aim of this Press seems to have been to promote Bible work. For when the prospect for the spread of the Scriptures in China seemed greatly enlarged, upon the revision of the new Testament by the Delegates, and a demand was made for *one million* copies, the presses and funds to do this vast work were supplied to this Press. By this means over half-a-million of the proposed edition was actually issued beside a large number of the Old Testament. The presses sent out from England, were not found equal to the hand presses, during this trial, and they were subsequently returned. Up to the time of the closing of this Press it continued to issue smaller editions of the Scriptures as needed, as well as Tracts for the use of the London and other Missions. This Press also issued many Tracts under the patronage of the Religious Tract Society amounting to hundreds of thousands. Aside from Books and Tracts of a purely religious character, philological, scientific and mercantile publications also found a place and were printed as desired.

Since its close, much of the work for the British and Foreign Bible Society and for the Religious Tract Society, has fallen to the American Presbyterian Mission Press. Indeed a large share of its publications are for these two Societies.

As is well known, Mr. Wylie only gave up the management of the office from which such large issues of the Word of God came, to enter upon the immediate work of the distribution of that Word among the Chinese.

THE AMERICAN PRESBYTERIAN MISSION PRESS.

This Press was established at Macao, in the year 1844, concerning which the following record is found.

"The Press arrived at Macao, on the 23rd of February, A.D. 1844, in charge of Richard Cole. Ayuk, a Chinese lad whom the Rev. Mr. Orr, had taken to the U.S.A., with him when he returned home, returned to China with the Press in the employ of the Board, as a printer, something of which art he had learned while in America. On the first of April there were 323 matrices received from the U.S.A., by the ship *Paul Jones*. The time which intervened between the 23rd of February and the 17th of June, when the Press was put into operation, was occupied in arranging the office. Much of the time was lost in waiting for the necessary fixtures which had to be made."

The Press was put into operation with three Chinese hands,—one compositor and two pressmen. The first work which was done was an edition of the Epistle to the Ephesians for the Baptist Mission. 3,000 copies were printed for that Mission and 2,000 for our own. It made a 16mo. volume of 30 pages and cost about \$30. "It was completed on the 30th of August."

"From the time the Press was put in operation, the casting of the Chinese type commenced. A portion of the type had been cast in the U.S.A. By far the largest part however was cast in China. During its stay at Macao the Press issued a list of type, an edition of 14,500 copies of the Gospel by Luke, 15,000 copies of the Acts of the Apostles, and 10,000 copies of the Two Friends, besides sundry jobs for business men. One compositor was added to the force.

"On the 20th of June, 1845, the Press was removed from Macao, to Ningpo," thus making it the third Mission Press established in China. "It reached Ningpo, on the 18th of July, and with it came one compositor and one pressman." By the 1st of September it was in working order. Its first publication was an edition of 7,000 copies of Milne's Sermons. As work increased the number of employees was

increased. In October there were five Chinese workmen employed; 1 compositor, 1 apprentice, 2 pressmen, 1 type-cutter. "The perfecting of a fount of type, according to Rev. Mr. Dyer's list, was commenced on the 29th of January. 192 new matrices were received in December. The same month a record is made of an estimate for type sent to Rev. Dr. Medhurst and the statement that 9 months were necessary to cast a fount.

The work of the Press went steadily forward in all departments. New Tracts were published as they were prepared, and increased facilities for work were secured. In April 1846, a new casting-furnace and other material arrived from the U.S.A. But the foundry could not supply all the type required. For in July 1197lbs of Mr. Dyer's type were received from Hongkong, which was arranged for use by the 1st of the following October.

As the work in the type-foundry progressed orders were sent in for type from other places. The first order filled was from Bangkok. It was for 76lbs of the Paris fount.

The Report for 1846 shows that the running expenses of the Press had been \$975.33 while the proceeds were \$462.82. The work done amounted to the issue of 587,384 pages, comprising 13 different publications. An occasional note indicates that some of the employees were not all that could be desired, *e.g.* "Asut left, and the Press stood idle because no pressman could be found." "Received from the book-binder \$3.15 for paper he stole."

In 1847, August 24th, Mr. Cole handed in his resignation. It was accepted, and the Rev. A. W. Loomis was appointed to take charge of the Press. The Publishing Committee took an inventory which occupied them a "part of a day." From the Report issued for 1847, it appears that the working force was seven men, of whom four were compositors. In consequence a larger amount of work was done, *viz.* 52,500 copies of Tracts, etc., were printed, or 1,819,692 pages, being an excess over the former year's work of more than a million pages. The same report calls up a difficulty which has arisen during the subsequent history of the Press. The man in charge was *not* a printer. While he had succeeded in conducting the Press satisfactorily up to the date the Report was issued still, it was stated "that contingencies might arise, such as an accident to the press, or the departure of the workmen, in which event, the brother under whose care the Press is at present, being unused to, and unskilled in such matters, might find great difficulty in carrying on its operations." The hope was therefore expressed that a practical printer might be found to fill the position of manager.

During the year 1847, a small fount of Japanese type was added to the office, thus enabling it to do work in three languages, viz., English, Chinese and Japanese.

Early in 1848, a new press was received from U.S.A., together with a number of plates of books. In 1849 we learn of more extensive plans and operations. A new fount was ordered from Berlin, new type were added to the Dyer fount and a complete sett of apparatus for stereotyping was procured. Rev. A. W. Loomis was obliged to remove from Ningpo, and he was succeeded by Mr. M. S. Coulter, who was sent to Ningpo, for the purpose. Under his superintendence the Press continued to flourish, and the amount of its work increased. Tracts were supplied to the different Missions in China as needed, facilities for work were multiplied and the number of workmen increased. Mr. Coulter continued in charge until 1853, when ill health compelled him to resign. He died December 12th, 1853.

Rev. R. Q. Way was placed in control of the press, thus again introducing a superintendent "unused to, and unskilled in such matters." The natural result was a less degree of efficiency, but not of zeal. There is nothing to remark during the five years following.

In October, 1858, Mr. W. Gamble who had been sent out for the purpose, took charge of the Press. With him came new type and matrices and a type-casting machine. To meet the demands of the Press, new rooms were provided. The outlook for increased usefulness was brighter than ever before. A Report says "new openings, by treaty, into the country call for increased efficiency in our Press operations, and there will be a yearly increasing demand for our Tracts." The fulfillment of this prophecy is found in the Report for 1859 which shows an aggregate of 7,398,560 pages issued from the Press. The same year the "Berlin" fount was completed by casting 1,000lbs. of type in the foundry connected with the Press. Large additions were also made to the "Paris" fount. It is to be noted that the type-metal used, was imported. In 1860 a new plan for making matrices was adopted, viz., the electrotype process. In reference to this experiment the remark is made, "This experiment, so far as tried, proved most satisfactory, and there is no doubt that type cast from matrices made in this way, may have all the fineness of finish of those made in Europe, combined with that beauty and symmetry of form, which only the Chinese themselves know how to give to their character." It is to be observed that the whole plan was to have a Chinese type-cutter cut the desired character on box-wood and from this

to electrotype the matrix. Of course the "the symmetry of form" thus obtained would depend largely upon the skill, first of the man who wrote the character, and then the accuracy with which it was cut in the wood. The books printed by Mr. Gamble and his successors with type cast in matrices made after the electrotype process, and the large demand made upon the foundry for type by Chinese printers, are witnesses to the success he obtained.

During this year mention is also made of another task which Mr. Gamble undertook, viz., the readjustment of the Chinese fount. In another place Mr. Dyer's work, in determining what characters should be cut or cast, in preparing a fount of moveable type, is narrated. As he was necessarily almost limited to Chinese writings for his list of characters, naturally it contained many not needed in what may be denominated a Christianized fount. Mr. Gamble's aim was to ascertain the characters, and the number of times each occurs, in a large range of Christian and Chinese literature, "that we may thereby, in a fount of type, have cast the right number of type of each sort, having neither too many of one sort nor too few of another." This work occupied about two and-a-half years, and three objects were attained by it. 1st. The number of type of each sort was accurately determined. 2nd. The size of the "case" was reduced to the smallest possible limits, and 3rd. The compositor was enabled to accomplish his work with much greater ease and rapidity. "A compositor properly trained, can do at last three times the quantity of work under the new, he could accomplish under the old arrangement of the cases." The fact that, so far as the writer knows, the "case" planned by Mr. Gamble after the size of the fount was determined, is the *only* kind now in use in Chinese or foreign offices which do any large amount of Chinese work, is sufficient comment upon its usefulness.

In 1860, the apparatus necessary for making electrotype plates, was introduced. In reference to this enterprise, suffice it to say, that while a number of books were electrotyped, notably a portion of William's Syllabic Dictionary, still the process is so elaborate, and so much more expensive that it has fallen into disuse except for matrix making and stamps.

With 1860 the history of the Press at Ningpo closes. The difficulties experienced in purchasing the needed material for press work, in shipping books to the various ports and other reasons, lead to plans for an early removal. The growing importance of Shanghai, its accessibility from all ports of China and its direct communication with other countries induced the Executive Committee to sanction the transfer of the Press to that place.

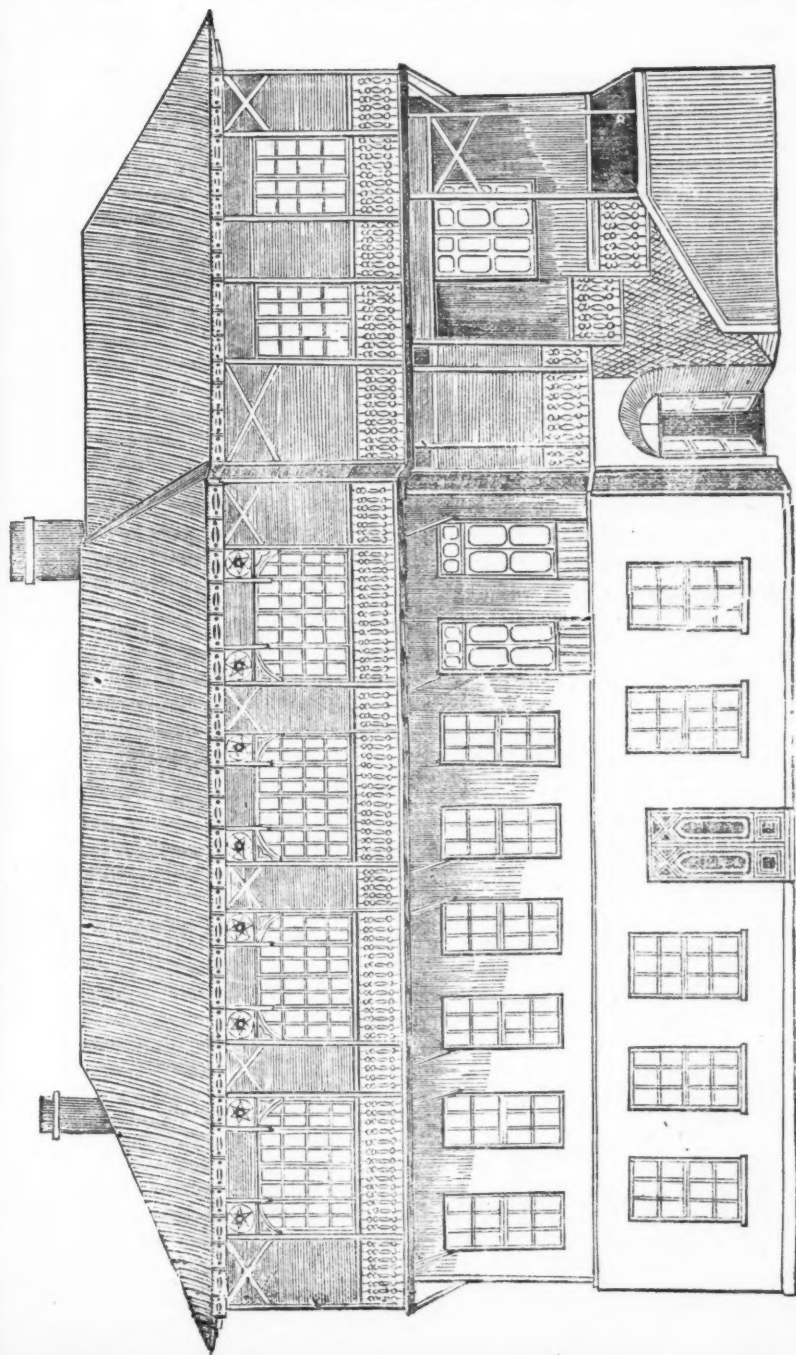
Accordingly a small building adjoining one of the Mission houses was purchased, and in December 1860 the transfer occurred with a delay of but three weeks, as all the workmen were willing to remove. The number of presses now in use, was five, and the number of pages issued annually, more than eleven millions.

At Shanghai, a demand for English printing arose almost immediately. To meet it, type were brought out from home, and three boys from a mission school were entered as apprentices in the English department.

The foundry was doing good work in making matrices for two new founts of type, of the English and small Pica sizes, while a fount of matrices for Japanese type was also prepared.

The premises now occupied were far too small for the exigencies of the work done. As the "three remove's" already made had not vindicated the proverb, another was ventured on. Two friends were found who furnished the means for larger quarters. Hence in 1862 it is recorded "and now we possess a building, substantial and commodious, adapted in every respect, not only to our present wants, but also to our future requirements." But while all the moves made, were not "as bad as a fire" for the prosperity of the Press, the effect of the last can be seen in the statement that only a few more than eight millions of pages issued during 1862. A cylinder press was added to the establishment and good work was done at preparing new founts of type. Thus we are not surprised a year later, to find that with more room, greater facilities and more type nearly fourteen millions of pages were printed. "The cylinder press did not realize the expectations entertained of it with respect to economy" owing, as is alleged, to the poor quality of Chinese paper, hence it was laid aside. From this time until 1875, there is little to remark in the working of the Press. The demands made upon it increased yearly and to meet them new matrices were made, new type cast and new presses imported. At the close of 1876 there were matrices in stock for casting five sizes of Chinese type, 5 varieties of Japanese, 1 Manchu, and 2 English, while a fount of music type was imported. Among the works of importance issued, was the justly celebrated Japanese-English Dictionary by J. C. Hepburn, Esq., M.D., American Presbyterian Mission Yokohama.

The foundry was drawn upon continually by persons opening new offices and by those who had occasion to do Chinese-English work. Founts were supplied to I.M. Custom's Statistical Department, the Taotai at Shanghai, the American Board Press at Peking, and to several native offices, thus showing the importance of this department



AMERICAN PRESBYTERIAN MISSION PRESS, 1879.

of work, and the necessity for its existence. Besides this home demand matrices were made to fill an order from Paris and a fount of type was supplied to the American Oriental Society.

Mr. Gamble continued in charge up to October 1869 when he resigned and was succeeded by Rev. J. Wherry, who had assisted Mr. Gamble for several years in what was called the literary department, viz: proof reading and tract revision. In 1870, Rev. Mr. Wherry removed to Chefoo, owing to ill health in his family and Rev. J. Butler was placed in temporary charge. He again, was succeeded by Rev. C. W. Mateer, until the summer of 1871, when Mr. J. L. Mateer, arrived from U.S.A., to assume the management.

Again the premises became too small for the requirements of the work. All the room was occupied and so crowded as to be inconvenient. An opportunity offered for the sale of the entire premises and it was accepted. At the same time the property now occupied was purchased, and in September 1875, possession was taken. The accompanying cut, drawn and engraved in wood by a Chinese employee, gives a very good view of the main building. In the rear are the Foundry, Bindery, Book depository, Chapel and rooms for workmen.

In May 1876 Mr. Mateer returned to U.S.A., on account of ill health and afterwards resigned his connection with the mission. Upon his departure the writer was placed in charge. Thus the Press has passed from laity to clergy, from practical printer to unpractical preacher, in almost regular succession, during the thirty-five years of its existence, but with unvarying success attending its increase in years. It is now working up to its full capacity in all departments except the foundry. A recent inventory of the stock shows about one hundred founts of foreign type, ten of Chinese, nine of Japanese, one of Manchu, one of Greek and two of Music, and corresponding matrices for the most important varieties, eight presses, of which one is a cylinder, doing the work of at least four hand presses, as the difficulty formerly experienced has been overcome. The force employed varies from sixty to eighty hands.

The Depository as appears from the last catalogue, issued in January 1879, contains 37 Scriptural volumes, 9 Commentaries on parts of the Bible, 112 Religious Books and Tracts in Wenli, Mandarin, and Shanghai and Ningpo Dialects, 13 School Books, 6 Medical Works, 18 Works on the Chinese Language, 1 on the Corean Language, and 58 Miscellaneous Works.

Aside from the work mentioned above, which this Press has done, it has also been of service in assisting Chinese in opening printing offices. It has imported presses and printing material for offices in

Peking, Soochow, Shanghai, Ningpo, and Canton, and in one instance it has supplied the apparatus for stereotyping. Thus it has been the means of advancing one Western Art, in China. The smallest amount of work recorded, as done in any one year, was 587,384 pages issued in 1846. The largest amount was 47,160,274 pages issued in 1873. There must have been less work turned out during the first year, at Macao, but no record was made of the total for any year until 1846.

(To be continued.)

THE BURIAL OF REV. A. WHITING.

BY REV. F. W. BALLER.

THE remains of the Rev. A. Whiting are interred in a piece of land outside the East Gate of Tai-yuen-fu, about five *li* from the city. Since last spring they have been lying in a cave attached to the Cheh-kiang Guild (浙江會館) outside the East Gate. The usual marks of respect were paid when they were deposited there, several natives following and others sending their carts.

On the morning of December 27th, 1878, Rev. T. Richards, Messrs. James and Turner and myself, went to the above mentioned Guild, where coolies were in waiting according to arrangement. Twelve of them bore the coffin (a large native one) to the grave, we following. On arriving at the graveyard we found the grave had been made in a very peculiar manner.

A hole had been dug about nine feet deep, level with the bottom of which a cavity had been excavated large enough to contain the coffin. This was the grave proper. The advantage gained by this arrangement is that the soil above the coffin is not loosened; the rain therefore does not penetrate so easily as it would if the earth were loosely filled in. It is really a grave within a grave.

After the body was lowered we held a short service. We read that grand old Psalm, the 91st, and sang the hymn beginning "Thou art gone to the grave, but we will not deplore thee," and afterward engaged in prayer, asking that He who had called our brother away would glorify His own name through this strange providence.

Meanwhile the coffin-bearers stood round looking on with wonder at our simple service. When we rose from our knees we sought to explain the service to them. As we finished speaking the head man came forward and remarked that since Mr. Whiting came to do them good and lost his life in the attempt, they would also pay their respects to him. Suiting the action to the word he prostrated himself before the open grave, knocking his head (磕頭) at the same time. The

others were about to follow his example, but we restrained them, as we felt they had not grasped the meaning of the ceremony, but thought we had worshipped the dead. We again explained the service, and urged them to worship the living God.

We could not but feel however, that though the men had misunderstood our meaning, they had not misunderstood the object of our coming among them. They evidently recognized that Mr. Whiting had desired to befriend them and save them from misery, and they felt grateful for it. May not this act though trifling in itself be the index to the feelings of many hearts? May we not safely surmise that hundreds cherish like feelings of gratitude towards those who have stretched out a helping hand to them? For ourselves we could not help desiring that when we were called hence our memory might be perpetuated not in marble but in the affections of some from among this people.

Our brother has died in the Lord and his works do follow him. He has been called away in the hey-day of his strength and vigour by a mysterious providence. May we learn from this to work while it is yet day, and so to work that we shall be missed when our call comes. "The memory of the just is blessed."

A gravestone with the following inscription now stands over the grave:—

可	末	魂	心	同	法	適	遠	聞	奉	崇	哀
戴	日	升	安	人	然	感	來	晉	天	遠	哉
華	審	於	於	悼	身	瘟	助	年	行	天	魏
冕	判	天	道	傷	亡	災	賑	荒	仁	道	公

On our return the Governor sent for Mr. Richards and informed him that the Native Relief Committee had voted Tls. 400 toward defraying the expense of sending Mr. Whiting's remains home! (靈柩)

Mr. Richards declined the offer with thanks, explaining that we did not attach much importance to the place of burial. His Excellency then offered to erect an honorary portal to Mr. Whiting's memory, but on being informed that a gravestone was already ordered and would be put up in a few days, he insisted on refunding the purchase money of the land. To this Mr. Richards made no objection, and the land was made over to us.

Thus the first burying place for Christian Missionaries in Shansi, has been presented by a heathen magistrate, a fact deeply interesting in itself and full of hopeful significance. It proves that the generosity shewn in time of distress has moved many hearts in the higher as well as in the lower walks of Chinese life. The good done by means of famine distribution is destined to bear fruit, and in a literal sense the bread cast upon the waters will return after many days.

Correspondence.

The Family Sayings of Confucius.

DEAR SIR:—

Since writing my former note I have examined part of Mr. Hutchinson's second instalment as published in your last number, and I now beg to forward the result to you. Apologising for thus trespassing upon your space,

I remain, Yours obediently.

An analysis of Mr. Hutchinson's translation of the first chapter of the *Family Sayings* exhibits the following errors and inaccuracies:— In explanation of 器不彫僞 "vessels were not to be engraved falsely," Wang Su's commentary says 彫畫無文飾不詐僞; for which Mr. Hutchinson gives "engraved lines not required for adornment or colour, were not to be used to deceive." This should be "In engraving and chasing let there be no deception; in ornamenting let there be no falsity," there being here two distinct clauses and the character 文 being moreover read in the 去聲, with the peculiar meaning which belongs to it under that tone. The idea seems to be that no articles should be so engraved, or otherwise ornamented, as to appear to be something that they are not. Four lines further on the characters 不封, which belong to the text and mean "no heaping up," are not translated. The sense is, indeed, brought out by the following words from the commentary, but of the two we should prefer to give precedence to the text. A few lines lower down we have "how the next year duke Ting made Confucius Assistant-superintendent of Works, and appointed him to distinguish the nature of the five Earths." For this the text gives 於是二年定公以爲司空乃別五土之性; from which it is quite clear that the scheme of distinguishing the five kinds of soil emanated from Confucius himself, and that he was in no sense "appointed" to do this. Mr. Hutchinson then proceeds to give "and what sort of trees each was suitable for producing, each according to its sort;" but the text has 而物各得其所生之宜咸得厥所, which means "and thus everything got what was suitable to its production, with its proper place assigned to each." Seven lines below, Mr. Hutchinson writes "to blame a ruler and show that he has sinned is not proper," the text being 貶君以彰己罪非禮也, which means "to blame a ruler and thus expose your own unworthiness is not fitting" (Compare the well-known French proverb, *Il faut laver son linge sale en famille.*) Eight lines more and we have from Mr. Hutchinson "Confucius managed as Minister of State," for 孔子攝相事, which should be rendered "Confucius acted as master of the ceremonies." In the same paragraph, "Please prepare the President and

Vice-President of the Board of War" may fairly be regarded as over literal, the text being 請具左右司馬. The next sentence involves several mistakes. We give the text first: 定公從之至會所爲壇位土階三等以遇禮相見揖讓而登獻酢既畢. For this Mr. Hutchinson writes, "Duke Ting followed his advice, and went to the 'place of interview; at the altar place where steps of earth led to 'three platforms, were used the ceremonies for meeting, a salute, and 'respectful motion and then you ascend, an offering is presented and 'returned and all is over." We propose the following emendations:— "Duke Ting consented; and when he reached the place appointed for 'the interview, there was a raised platform prepared, with three steps 'leading up to it. The ceremonies used were those of [host and 'guest, *i.e.* equals]; a salutation, a struggle as to who should yield 'the *pas*, and up they went. As soon as the ceremony of mutually 'pledging each other in wine was over,..." We now continue at the point in the text where we left off: 齊使萊人以兵鼓譟劫定公 (Mr. H.)" T'se sent half-savage men "with weapons, who made a great tumult, to overcome Duke Ting." This should join on where we break off above, thus, "...T'se made the men of Lae 'advance with their weapons and drums, and in the hubbub, [attempt 'to] carry off Duke Ting." Wang Su's commentary on this scene says 萊人齊人東夷雷鼓曰譟 "The men of Lae are barbarians 'on the east of T'se. A thunder of drums (or simply 'beating 'drums') is called a *sao* (translated by 'hubbub')." For this "Mr. Hutchinson gives "The Lae men are savages on the border of "T'se; they made a tumultuous shouting." The very next sentence contains an extraordinary mistake; 孔子歷階而進以公退曰, or as Mr. Hutchinson renders it, "Confucius ascended the steps and 'having finished his business retired, saying..." The true translation is "Confucius thereupon ascended the steps and made the Duke 'retire, saying..." Towards the opening of the next paragraph we "have, Confucius ran up the steps, and on reaching the first called 'out. If the lower classes wave about before him despising their "ruler, their crime etc." The text runs 孔子趨進歷階而上不盡一等曰疋夫榮侮諸侯者罪 etc. This should be "Confucius then "hurried up the steps, not merely up one step but to the top, and cried out, 'When a low fellow thus insults his prince, his crime etc." Two lines below this Mr. Hutchinson has "they cut off the dwarf's hands and feet," but quite omits to translate the two important characters 異處 "and threw them in different places." At the end of the same paragraph we find "let it be to us as you 'say," which utterly destroys the whole point of the remark, the real sense of the text 亦如之 being, "in that case let it be to *you* as by this agreement." In the next line we learn that "the ruler of T'se was about to perform the ceremony of giving presents" 齊侯將設享禮, in support of which translation we are referred to Vol. I. p. 94 of Legge's *Chinese Classics*, whereon we are informed that 享 signifies "to make presents." In spite of this, however, it seems quite clear that in the case before us, this term is used in the sense of a banquet, since we are informed by the context that "ceremonial cups" or "goblets"

罍—not “sacrificial vessels” as Mr. Hutchinson has, followed by “cannot leave the temple” for 不出門—and “fine music,” would be required to complete the arrangements. The character 罍, by the way, is taken from Wang Su’s explanation of 犧象, which, with the rest of the commentary from this point, Mr. Hutchinson does not translate. At the beginning of the next paragraph we have from Mr. Hutchinson, “The state of Loo uses the doctrine of the superior man to assist its superior men,” the text being 魯以君子道輔其君, the last character of which is equivalent to 王 “ruler” and should be thus translated in order to give sense to the remark. At the close of the next paragraph but one, in which the administration of Confucius is enlarged upon, Mr. Hutchinson writes, “Government orders effecting reforms were promulgated far and wide.” For this the text supplies 政化大行, which unquestionably means “The good effects of his administration spread far and wide.” The concluding paragraph of seventeen lines may be passed over as correct, being in fact so simple as to offer little or no scope for mistakes.

HERBERT A. GILES.

The Toleration Clauses in the Treaties.

DEAR SIR,—

I have received a letter from Dr. Williams, in which he corrects an error in my Essay read before the Conference at Shanghai, in May, 1877. It was said that “the Toleration clause in the Treaties was suggested and urged by the Chinese Commissioners themselves.” This statement proves to be erroneous. The letter, which I forward herewith, is so full of valuable information concerning the origin of this clause, that I hope you will find room to insert it in the Recorder and oblige yours very sincerely.

J. A. LEYENBERGER.

DEAR BROTHER,—

The “Records of the Conference at Shanghai, in May, 1877” contains so much that is accurate and valuable, that the few errors found in it are worth rectifying, if only for the information of the members of the Conference. One of these points is contained on p. 407 in your excellent essay on the Treaty Rights of Native Christians and the duties of missionaries in vindicating them; and I send you an account of what occurred at the negotiation of the treaties in 1858, which will place matters in their true light.

You quote the article of Toleration in the British and American Treaties, and then add :—“It might be a matter of interest to know how these clauses came to be inserted in the Treaties. I have seen it stated,—and the statement is said to have been made on the authority of W. B. Reed, the framer of the U.S. Treaty,—that the matter was brought forward and encouraged by the Chinese Commissioners themselves. If this be true, the fact is an interesting one, and one that ought to be more generally known. Mr. Reed is said to have further

stated that none of the ministers, who were then engaged in negotiating treaties with China, were authorized by their respective Governments to insist upon the insertion of such an article in the Treaties; and if the representatives of the Chinese Government had not urged it there is no probability that such clauses would have been inserted. It would then appear that Christian missionaries in coming to China, to preach the doctrines of Christianity, are pursuing their calling at the invitation, and under the authority and sanction of the Empire of China."

The impression given in this extract in relation to the insertion of the Toleration clauses in the four Treaties of 1858, has gone farther than I supposed, or else some one of the members present would probably have corrected it. The introduction of such an important right to foreigners, as liberty to teach and practice the principles of Christianity, would pre-suppose a better knowledge of that faith than any Chinese official then possessed, and that very knowledge would have led him rather to oppose than to favor its toleration. I suppose an impression of their willingness on this point arose from their reported conversation with the Russian Minister, to the end that they were willing enough to allow foreign missionaries to go into the interior, but did not want foreign merchants to travel about there; basing the preference chiefly on the knowledge of the language possessed by the former, which would prevent trouble arising with the natives. The Imperial Commissioners all resided in the capital, and had all known the quiet, gentlemanly, learned members of the Russian Mission, in Peking for many years, and they might well conclude that such men, —two of whom were then in Tientsin, in the Russian Legation, would do no harm in the interior of the Empire.

The first recognition of the Christian faith by the Chinese Government in modern times was obtained by M. de Lagrené the French Plenipotentiary; and is contained in a rescript from the Throne, dated December 28th, 1844, and inserted in the Chinese Repository, Vol. XIV, pages 195-199. It is not necessary for the present purpose to do more than refer to it; for, during the fourteen years it had been on record, so far as I know, no one had derived any protection or advantage in mission work from it. Such rescripts are usually regarded by Chinese officers as of local and temporary authority and influence.

The Russian Treaty was the first which was signed in 1858, and the eighth article contained permission for Christian (天主) missionaries to propagate Christianity among the Chinese, and travel in the interior for that purpose, but involved governmental and consular interference by limiting their number and requiring passports. A copy of the Chinese text was obtained on the 14th of June, the day after the treaty was signed, and a modified article drawn up to take the place of the one in the draft of the treaty. The term for Protestants as well as Catholics was inserted; and all reference to passports, and limitation of numbers omitted. This article was discussed in all its bearings, as the deputies with whom I was engaged brought forward their objections, which were chiefly against our missionaries going into the interior. With respect to the great principles involved in it they knew nothing, and there was no discussion as to their bearing. The

proposed modifications were selected, and we fell back on the Russian stipulation, with the addition of the *Yésu kiao* for Protestants, and my interlocutors were asked to present that to their superiors. The next day one of our native clerks was sent for it and two other unsettled articles, but the Imperial Commissioners kept him till evening, unwilling to the last to permit our missionaries to enter the inner land; but finally yielded and gave us all that this Russian article allowed.

About nine o'clock, a note came from their secretaries addressed to Mr. Martin and me, withdrawing the article in the most decided terms, and only giving American missionaries the right to exercise their calling in the open ports. The note added that "heretofore American missionaries brought their wives and families, and carried on trade, which were totally different from the missionaries of other countries; and for such persons to enter the Inner Land with families and traffic, cannot be allowed. The two words "Inner Land" are therefore to be stricken out." This note was accompanied by the draft of another article, by which American missionaries were restricted to the open ports, where they were to be placed under the surveillance of their consul, and the local authorities; toleration to native professors was granted. A reply was returned, that rather than admit such an article, the U.S. Minister preferred that the whole of it should be left out; but as every other article was agreed on, he still desired to sign the treaty on the morrow.

Early in the morning, I sent the draft of another article in which toleration of Christianity was granted, and nothing said about foreign missionaries, only that its professors should be allowed to meet for worship and to distribute religious books. About nine o'clock this draft was returned, with the last addition, erased; and the words "open ports" inserted in such a connection that it made it illegal for a native to profess Christianity anywhere else. The main object was to keep our missionaries at the ports, but the effect would be detrimental on the converts everywhere if they tried to have public worship for their consideration. We could not see them, and so sent in the draft for their perusal, making no reference to the previous form, or to their note; in order to avoid as much as possible all comparison between the two, and further discussion on the matter, which our old Chang was desirous again to renew. He was told that we had no time to do so, and was asked to take it in. It was soon brought back with the remark of Kwei-liang "that it was excellent;" that same day the treaty was signed, and its 29th article contains the toleration of Christianity just as it now stands. On the whole, the last form was the best of the four, for the introduction of particulars would have suggested other criticism of native officials. In the English text, Mr. Reed substituted for my single word *whoever*, the phrase, "Any person, whether citizen of the United States or Chinese convert," because he did not think it proper to have an article in the treaty having no expression in it referring to Americans. This article was communicated to Lord Elgin, and an abbreviated form appears in article 9 of the British Treaty; one numbers 71 characters, the other 46, and both

are shorter than the articles in the Russian or French treaties, which contain no reference to Protestants.

I think it is due to the late American Minister to quote from his remarks on this article as pertinent to this account of the matter; his dispatch was written, June 30th, soon after the events, and the twenty years which have since elapsed rather add to their value.

"The 29th article provides for the toleration of Christianity and the protection of Chinese converts. . . . The recognition of both forms of Christian faith, professed by the Roman Catholic and Protestant churches is rendered necessary by the fact that in the Chinese language different terms are used to describe them. The sign 天主教 interpreted "the religion of the Lord of Heaven," is generally understood, as applying only to the former, which 耶穌基督聖教 or religion of Jesus Christ, is applied to the latter. In the Chinese text of this treaty both characters are used, and could only be rendered in English in the form I have adopted, and which I certainly should not have resorted to, accustomed as I am to regard them as part of a common faith. The recognition of that common faith and the great principle on which it rests, and the immunity of its professors, whether native or American, are in broadest terms; and that recognition is hailed here with entire contentment by the devoted men who are teaching the great doctrines of Christianity.

"I cannot allow this occasion to pass without an incidental tribute to the missionary cause, as I observe it promoted by my own countrymen, in China. Having no enthusiasm on the subject, I am bound to say that I consider the missionary element in China, a great conservative and protective principle. It is the only barrier between the unhesitating advance of commercial adventure, and the not incongruous element of Chinese imbecile corruption. The missionary, according to my observation, is contented to live under the treaty and the law it creates; or if, in his zeal, he chooses to go beyond it, he is content to take the risk without troubling his Government to protect him in his exorbitance. But taking a lower and more practical view of the matter, I am bound to say further that the studies of the missionary, and those connected with this missionary cause, are essential to the interests of our country. Without them as interpreters the public business could not be transacted. I could not, but for their aid, have advanced one step in the discharge of my duties here, or read, or written, or understood, one word of correspondence or treaty stipulations. With them there has been no difficulty or embarrassment. It was also the case in 1844, when Mr. Curting's interpreter and assistants were all from the same class; in 1853, with Mr. Marshall; and 1854, with Mr. McLane. Dr. Bridgman, who was the principal assistant in all these public duties, still lives in the active exercise of his usefulness; and I am glad of the opportunity of expressing to him my thanks for incidental assistance, and constant and most valuable counsel. My principal interpreter for the spoken language of the north has been Rev. W. A. P. Martin, of Indiana, of the Presbyterian Board. Fully appreciating all these obligations to the missionary cause, I was very anxious to introduce

into the new treaty such a provision as would testify this obligation, and express what I believe to be the respectful sentiment of the Chinese themselves. To do so was not easy. The Chinese plenipotentiaries promptly acceded to the article as it now stands, which I believe is entirely satisfactory to the missionaries. They indeed went further and offered to insert a stipulation that a limited number of missionaries furnished with passports by the consuls and local authorities might travel, without their families anywhere in China, and preach Christian doctrines. To such a proposition I could not accede. I confess to a great repugnance to anything like a passport system. It would be impossible to agree to any limited number of missionaries to come from a country like ours, where there are so many forms of Christian faith. It would be equally inadvisable to deny the American Missionary the companionship of his family, who, here, not only share his privations, but by their active coöperation contribute to his success. There are no American Roman Catholic missionaries in China. But, besides, there was a stronger objection. Obtaining such a privilege for missionaries would have involved the recognition of a distinction as to rights between missionaries, and merchants, and others, which my judgment did not approve. In the Russian treaty this privilege was accepted for obvious reasons, even with its limitations. I declined it on the grounds I have stated, and have reasons to believe that the article as it now stands will give entire satisfaction to those directly interested, and insure the full protection needed."

These quotations contain the leading facts of the negotiations, and also indicate the feelings and hopes of those most deeply interested in this matter at the time; and I think that subsequent experience has confirmed them. The articles in the British and American treaties were much criticised at the time by many missionaries, as containing only vague generalities, and as they alleged, these were almost neutralized by the fact that the laws of the Empire would necessarily be violated if any Christian convert tried to "peaceably teach and practice the principles of Christianity." But I think that they overlooked the power of a consistent, earnest exhibition of such teaching and living in winning the ignorant heathen to an inquiry into the precepts of our faith. If the first article on toleration presented to the Chinese Government by the U.S. Minister had been forced on it at that time, I think we should have alarmed it to take violent measures; while now we have gradually obtained everything contained in it, and each advance has carried its own evidence, agreement, and results with it. That article read thus:—"Hereafter it shall be lawful for any citizen of the United States, preaching the doctrines of Jesus Christ, or distributing the S.S. of the Old and New Testament, or other good books, to pass freely without let or hindrance, through all parts of the Ta Tsing Empire, and therein to expound the said doctrines by word, or writings, being also allowed the privileges of residence and safe treatment, and hereafter no Chinese who professes the said doctrines shall be punished or interfered with by the officers of government on account of his faith."

The effects of the Toleration clauses in all the treaties have been, on the whole beneficial, both to missionaries and to converts; and the consensus of the speakers as reported in the Conference Records is confirmatory of your view in the paper you read. But it would be impossible to define, by law or treaty, the rights you speak of in either case; or to execute such laws at present throughout the empire. Though the progress and power of true religions do not depend on treaties or laws for their vitality or effect, these articles have served to restrain native officials from persecuting their countrymen as traitors and seditious subjects, as I know they formerly did, even to taking life. They have served to restrain the Imperial Government from lending its sanction to local tyranny, which it really had not the power to prevent altogether. I think that Protestant missionaries have sometimes strained these articles to cover, or uphold, somethings they were never intended to include, when they have tried to screen, help, or plead for their converts, who usually expect too much from them. The "moral pressure" which Mr. Baldwin refers to [page 414] is undefiable, but is almost always expected to result in success on the consul's part.

The condition and risks of native converts before these articles went into effect can now hardly be appreciated by later missionaries; and the friction of their operation during the past twenty years has been very little. Both parties have gradually learned their duties and rights, and perhaps are now more willing to do the first and wait for the second than they were then. The progress is encouraging for the best interests of the church in China, and when, in future years, it has entered upon the possession of all its rights, and internal organizations and performs all its duties to the state and nation, these toleration articles will give place to all you ask for. Foreign missionaries and native pastors will all then be willing to live under the same equitable laws which have grown out of the wide application of the Royal Law first embodied in any treaty, on the 18th of June, 1858, between China and the United States.

S. W. WILLIAMS.

The Sabbath Question.

DEAR SIR,—

As you have evidently and very widely mistaken my meaning, I hasten to explain. No one would deplore more than myself any attempt amongst Chinese Missionaries "to so detach the Fourth Commandment from its place in the Decalogue, as to make it of no binding force;" and, with you, I decline as hopeless the task of building up "a Christian church in China under teaching that absolves its members from the duty of keeping holy the Sabbath." I did not speak to the general question, but to the exceptional cases taken up in Mr. Leaman's paper. That the Sabbath law is binding upon all who

have it in their power to observe it, I should be the last to deny. But, as Mr. Leaman points out, cases are becoming increasingly frequent in which candidates for church membership, in all other respects eligible and worthy, cannot observe the Sabbath in its integrity, without bringing starvation upon themselves and families. He asks what is to be done with such, stigmatizes them as *Sabbath-breakers*, and pronounces that all such should be refused admission into the church. From such a view I most emphatically dissent. In the first place I question the justice of the term *Sabbath-breaker* as applied to such. What says Dr. Hodge, the authority quoted so extensively by Mr. Leaman? "The second rule for our guidance is to be found in the precepts and example of our Lord. . . . *Moral duties, however, often conflict, and then the lower must yield to the higher. The life, the health, and the well-being of a man are higher ends in a given case, than the punctilious observance of any external service.* This is the rule laid down by the prophet (Hosea vi. 6;) 'I desire mercy, and not sacrifice; and the knowledge of God more than burnt offering.' This passage our Lord quotes twice in application to the law of the Sabbath, and thus establishes the general principle for our guidance, that *it is right to do on the Sabbath whatever mercy or a due regard to the comfort or welfare of ourselves and of others requires to be done.*" See *Chinese Recorder* for Sep.-Feb. p. 368. Now, Sir, I venture to hold that "a due regard to the comfort or welfare of ourselves and of others require" that a man should not subject himself or his family to the pangs of starvation and I agree with Dr. Hodge that it is *right* to do on the Sabbath whatever work may be necessary to avoid such a calamity. There is no mistaking the Doctor's meaning. With starvation as the alternative it is right to work on Sunday. In support of the opposite theory a more unfortunate quotation could not well have been given.

The sagacious John Wesley, says in his "Notes" on Matt xii:—"Have ye not read what David did"? And *necessity* was a sufficient plea for his transgressing the law in a higher instance. 'The priests in the temple &c., That is, do their ordinary work on this as on a common day, cleaning all things and preparing the sacrifices. 'I will have mercy and not sacrifice.' That is, when they interfere with each other I always prefer acts of mercy before matters of positive institution; yea, before all ceremonial institutions whatever; because these being only means of religion, are suspended of course, if circumstance occur wherein they clash with love, which is the end of it. 'It is lawful to do good on the Sabbath-day.' To save a beast much more a man."

What is the practice of the orthodox churches of England and America? Who is not aware that by the universal consent of Christendom *bona-fide* works of necessity are allowable on the Sabbath-day? Whether such works are engaged in from "a due regard to the comfort or welfare of individuals, families, or of communities, cannot affect the morality of the question."

If, then, Hodge and Wesley are to be trusted as exponents of the Sabbath law, and if the universal practice of the evangelical Churches

is not a gross and grievous departure from that law as expounded by Christ, the epithet *Sabbath-breaker*, in its ordinary sense, is unjust as applied to such, for the law having yielding to the man's necessity, in no guilty sense can he be termed a *breaker* of the law. Not every man who works on Sunday is to be called a *Sabbath-breaker* any more than every man who takes human life is to be called a *murderer*. The responsibility of accepting such candidates may be great, but it is not greater than that of rejecting them. Christ's twelve disciples were Jews, and as such fully comprehended the sanctions of the Sabbath law, having been trained in its strict observance and yet, as three of the Evangelists record, He pronounced them guiltless on the ground of necessity. And will He hold guilty, His poor, uninstructed Chinese disciple just emerging from heathen darkness?

The objection that by admitting *bona-fide* cases we make it difficult to draw the line, and perhaps open the door to serious irregularity is easily answered. Christ foresaw from the beginning all the difficulties that ever have or may yet beset the question, and in His hands we may safely leave the issue.

May I, in conclusion, ask one or two simple questions? The Fourth Commandment reads:—"thou nor thy *Man Servant*" (1) Am I right in supposing that the word "man servant" includes Chinese boatmen and chair-coolies? (2) Is it not a solemn fact that in this as in all matters, God will judge men by the light they possess? *Ergo* if such a high standard is to be set up for the very poorest and newest of Chinese converts, how high must the standard be for ourselves! *Verbum sap:*

It is well to be on our guard against laxity whether of opinion or practice, but there is another and opposite danger which the discreet Missionary will endeavour to shun. The course of Christian truth may be injured by an *ultra*-orthodoxy, as well as by heterodoxy. As we have no right to make the way into Christ's Church broader than He has made it, so, on the other hand, we may not make it narrower. We may not accept whom He would have us reject, nor may we reject whom he would have us receive. We may be jealous of the sanctity of the law, but we must not obscure the brightness of the love. For the poorest and weakest disciple that Love is very deep—very tender—very broad:—

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
So most wonderfully kind.

But we make His love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He will not own."

Yours Sincerely,

DOGGE REL.

Missionary News.

Births and Deaths.

BIRTHS.

At Peking, March 21st, the wife of Rev. D. C. McCoy of the American Presbyterian Mission, of a son.

At Amoy, April 27th, the wife of Rev. Daniel Rapalje, of the American Reformed Church Mission, of a son.

At Ningpo, May 5th, the wife of Rev. James Bates, C.M.S., of a daughter.

At Shanghai, May 14th, the wife of Rev. A. Elwin, C.M.S., Hangehow, of a daughter.

At Shaoow, on May 30th, the wife of Rev. J. B. Blakely, A.B.C.F. Mission, of a son.

At Foochow, June 2nd, the wife of Rev. N. J. Plumb, of the American Methodist Episcopal Mission, of a daughter.

DEATHS.

At Baltimore, U.S.A., on March 19th, Miss Emma C. Jones, formerly a member of the American Protestant Episcopal Mission, Shanghai.

On May the 18th, at T'unkiang—Meiing, the beloved adopted child of C.H. and E. J. Judd, aged 9 years and eleven months.

ARRIVALS.—At Taiwanfoo, Formosa, 14th January, Peter Anderson, M.D., to join the English Presbyterian Mission.

PER S.S. "Glenfinlas," on May 26th, Rev. W. Mawby, M.D., and family to join the L.M. Society at Hankow.

Per M.B.M.S.S. s.s. "Hiroshima Maru," on June 5th, Miss M. Porter, A.B.C.F.M. Peking, on her return, also Miss Kirkby, to join the same mission.

DEPARTURES.—Per "Tokio Maru," Rev. C. W. Mateer, American Presbyterian Mission Teng-chow-foo, and two sons of Rev. C. R. Mills, for U.S.A. Mr. Mateer's home address is Mechanicsburg, Pa.

On May 7th, per s.s. "Tokio Maru," Rev. & Mrs. J. L. Whiting and family, of the American Presbyterian Mission Peking, for U.S.A. Home address, Norwalk, Ohio.

On May 14th, per s.s. "Hiroshima Maru," Rev. & Mrs. Mark Williams and family of the A.B.C.F.M. Mission at Kalgan, for U.S.A. Home address, Paddys Run, Ohio.

On May 21st, per "Genkai Maru," Rev. & Mrs. D. Z. Sheffield and family, of the A.B.C.F.M. Mission, T'ungchow for U.S.A. Home address, Pike, Wyoming Co. New York.

Any Missionary interested or engaged in the education of Natives in Western industry may, in furtherance of this object, procure a small 8" center lathe and tools, suitable for turning and boring iron and

brass, by applying to A.G.J. care of the Presbyterian Mission Press, Shanghai.

* * *

SWATOW.—Dr. Gauld writes under date of June 10th:—

"I have at present double the number of patients in the hospital that there should be,—but as yet I have hit on no satisfactory plan for controlling the numbers—seeing they almost all come from a distance and require accommodation.

In summer, with open doors and windows, a little over-crowding does not matter much, but 200 in-patients are rather many for us to manage with comfort. However we try to do the best we can. There are at present eight applicants for baptism among them.

Swatow is in a perfect *furor* over a great *lau jiet*, or festivities in connection with the *re-erection* of three temples in the town. The 12th and 13th instant, are the days for the procession. It is said that a village near has offered several hundred dollars to have the idols carried to it. Altogether with buildings, plays, procession dresses, &c., &c., the cost is estimated at not less than \$100,000. Such a sum spent on a small place, comparatively shows how far from dead or powerless idolatry still is, in this the centre of our missionary operations for the last 20 years. Sad is it not? Our mission work has told more in the country than in Swatow itself, though I believe that even in it the fruits of past labour will one day appear more manifestly.

FOOCHOW.—The American Missionaries of the Foochow Methodist Mission, China, are soon to leave the coast and go into the interior, the native members of the Conference being fully able to carry on the work.—*Illustrated Christian Weekly*, (New York) February 22nd, 1879.

This was emphatically *news* when it reached Foochow. It seems to have been widely diffused in America, as we have seen it in several papers—among others in the *Christian Statesman* of Milwaukee, Wisconsin. The only foundation for it, so far as we know, is a paragraph written by one of the Missionaries at the close of last year's Conference, in which he expressed great satisfaction with the progress made by the native ministers, and remarked that "some of us" ought to be pushing into the interior, and that he was ready to offer himself for the work. The above paragraph is therefore unreliable as news. If it can be reckoned as prophecy, we hope that it may some day find fulfillment. But the publication of such paragraphs in home papers is likely to do harm; for, when the Foochow Methodist Mission asks for reinforcements, as it may have to do at times for the next twenty or thirty years, people will be astonished and disappointed that missionaries are still needed for a field from which they were all about to withdraw in 1879. "*Festina lente*," dear brethren, in publishing missionary news, and in matters generally.

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow, may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

UP to the time of closing the editorial department of the present number, (June 16th) the decision of the Wu-shih-shan case had not been received at Foochow.

WE are under obligations to Professor S. Wells Williams, L.L.D., Rev. J. Sadler, Rev. Ch. Piton, Rev. R. H. Graves, M.D., Rev. H. C. DuBose, and Rev. C. W. Mateer, and "Siam" for favors, which will duly appear in our columns hereafter.

WE are glad to see that the *Temperance Union*, the new periodical briefly noticed in our last number, is meeting with very fair success. Six numbers have now come to hand, and they give assurance that our new contemporary will hold a worthy rank in the fraternity. It is well edited, and contains a good digest of the news of the day, and miscellaneous information, as well as articles on Temperance, and Temperance affairs, to which of course it is specially devoted. We wish it every success, and recommend everybody to subscribe for

it. From its columns we learn that the good work is prospering in China, both afloat and ashore.

ONE of the chief events since our last issue is the visit of General Grant to this Empire. His reception at Canton, by the Viceroy, was of the most hearty character. No pains or expense were spared to show due honor to the distinguished guest. His visit at Amoy was very brief, but afforded the whole foreign community an opportunity to call upon him, which was very generally embraced. The reception at Shanghai by the foreign community was very elaborate; and the general illumination at night is spoken of as exceedingly brilliant. The native authorities also showed him due respect. At Tientsin, he was received with every mark of honor by the Viceroy, Li Hung Chang, and the foreign community paid their respects to him at the U.S. Consulate, where admirable arrangements had been made for the occasion. At last accounts, he had proceeded to Peking. The Governor and people of Hongkong showed every attention

to their distinguished guest, when he was in that colony. One of the great mistakes of the General's life is his passing by Foochow, and thus failing to see the finest and most characteristic Chinese scenery!

AN article from Dr. Williams in our present number gives an interesting account of the introduction of the clauses tolerating Christianity into the Treaties of foreign nations with China. Rev. J. A. Leyenberger, in a private note accompanying this article says:—

"I want to say to you in a private note that my authority for making the statement [that these clauses were inserted at the instance of the Chinese Commissioners] was your own worthy self. Your account of the origin of these clauses is found in the CHINESE RECORDER, Vol. II., p. 24, in an article entitled, 'The House of Lords on Missionaries.' Coming from such an authority, I had no doubt at all about the truth of the statement."

In the article referred to, the statement is made that Dr. Durbin, the Secretary of the Missionary Society of the Methodist Episcopal Church, said to a public audience, on the authority of Hon. Wm. B. Reed, that these clauses were put in on the suggestion of the Chinese Commissioners. This statement was repeatedly made by Dr. Durbin to large audiences in the vicinity of Mr. Reed's residence. There can be no doubt that Mr. Reed made substantially that statement to Dr. Durbin. At first, it seems utterly irreconcilable with Dr. Williams' clear and concise history of the matter. But may it not be that the

Chinese Commissioners, having already made to the Russians the concession of religious toleration, told other Ministers that they were willing to do the same in the Treaties with their nations? However much they may have objected in the outset to such clauses, when they had sanctioned them in the Russian Treaty, they might have been quite willing to introduce them into the others. Then, in doing so, the difficulties may have arisen that are mentioned by Dr. Williams. We only suggest this as a possible basis for harmonizing the apparently conflicting testimony. We feel morally certain that Mr. Reed made the statement attributed to him. In any case, we are glad that the mention of the matter in Mr. Leyenberger's essay at the Shanghai Conference has drawn out the valuable historical paper by Dr. Williams to be found in our present member, which incidentally brings out other interesting matter, as well as that particularly in question.

THE XLVTH Congress of the United States, in its closing moments, disgraced itself and the nation by the passage of an Anti-Chinese Immigration bill, which was in direct and palpable violation of the solemn Treaties in force between that country and China. Both political parties shared in the dishonorable action; and it is particularly noticeable that all the leading candidates for the Presidency voted for the bill, including men whose noble record in the past would lead us to expect better things of them, as, for example, Senator Blaine, of Maine, on the Republican side, and Senator Bayard, of Delaware, on the

Democratic side. The secret of this action is to be found in the fact that the States, as represented in the new House of Representatives, are equally divided between the two parties, and the California representatives, who are yet to be chosen, will hold the balance of power in case the choice of the next President should be thrown into the House of Representatives, as it will be in the event of no candidate's receiving a majority of the electoral votes. California is strongly Anti-Chinese, and the votes for the bill are therefore political bids for the vote of California. The President did himself honor by promptly returning the bill to the House with his veto. His veto message ought to supply truckling politicians with food for reflection for some time to come. While the bill was in the President's hands, a number of religious bodies forwarded to him their protests against his signing the bill. Among these, we noticed with pleasure the Board of Managers of the Missionary Society of the Methodist Episcopal church. The religious papers of the East, and all the leading secular papers too, opposed the bill; but, so far as we have observed, the gospel trumpets on the Pacific Coast blew very uncertain sounds. A few individuals, like Drs. Gibson and Briggs, and the poet Joaquin Miller, seem to keep their heads level, and to have the courage to speak out against the iniquity; but the vertebral column of the religious community of the Pacific Coast seems to need considerable stiffening just now.

The strongest language we have yet found in the editorial columns

of the *California Christian Advocate*, in regard to the iniquitous new constitution now before the people of that State, is a mild recommendation to voters to read it carefully and vote according to their convictions. We don't see much use in having religious papers on the Pacific Coast, unless they can speak in tones of severest condemnation of such an iniquity as this. Our voice to the voters of California would be, "as you value a good conscience, as you wish for the approval of a just God, as you hope for heaven, bury this new constitution so deep under your indignant adverse votes as to shut out all hope of its ever having a resurrection." The answer to which perhaps will be, "then you would lose nine-tenths of your subscribers." To which we reply, "all right, then! We would let the craft go down with here colors at the masthead, feeling that if her guns were to be muzzled in the presense of iniquity and oppression, the best use that could be made of her would be to sink her." Were the rest of the Constitution every way admirable, its barbarous and unjust Anti-Chinese clauses ought to seal its fate; but fortunately the blundering politicians who made it have put so many objectionable features into it that it seems certain to be defeated by a large majority.

To return to the subject of Chinese Immigration, of course there are proper ways of seeking a revision of the treaty, so as to restrict immigration; and the government of the United States is understood to be discussing the matter with the

Chinese government. Our opinion is that no such restriction is needed. The Pacific Coast has been largely the gainer by the Chinese immigration so far, and would be all the better off, if it had twice the number of Chinese that it now has. The wages of white laborers are still much higher there than in any other part of the country; and the cheap labor of the Chinese has been an efficient factor in the development of the resources of the country. Besides, anti-immigration laws must be general in their operation; and the indications are that the Eastern and Southern States will need a

considerable Chinese immigration ere long. We recommend that the question of revising the treaty be postponed until the 1st of January, 1930. Meanwhile the law of supply and demand will regulate the whole matter far better than political tinkers can do it.

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WANTED—Very greatly wanted—a copy of no. 1 of Vol. 1 of the CHINESE RECORDER; for which fifty cents or one dollar or any other reasonable or unreasonable sum will be paid. Please send at once to the Editor of the CHINESE RECORDER at Foochow.

Notices of Recent Publications.

Woman's Work in China. Vol. II. No. 2. May, 1879.

THIS periodical well sustains its previous promise of excellence. In illustration of its thoroughly catholic character, it may be mentioned that of twenty-five contributors to the present number, three are Baptists, six Congregationalists, three Episcopalians, three Methodists, five Presbyterians, and five belong to the Inland Mission, whose members it is difficult to class denominationally, but who may be put down as belonging to the church universal, at present in active connexion with the church militant, and entertaining a lively hope of belonging by-and-by to the church triumphant. As to nationality, fifteen of the contributors are American, and ten English.

Miss Douw makes an excellent suggestion for the institution of a library, containing copies of all the missionary books now in print in

Chinese, and the preparation of a catalogue for general circulation. The Editorial Committee promptly takes up this suggestion, and asks the Corresponding Secretaries at the various stations to make a list of the books published at their respective stations, and, as far as possible to send copies of the same to Mrs. Holt, who has kindly undertaken to form the library. This object was contemplated as a part of the work of the Committee on Literature appointed by the Shanghai Conference; but while the men are talking about it, or dreaming over it, or forgetting it, the ladies will go to work and do it. All success to them!

The number contains most interesting accounts of missionary work in various quarters—in Pao-ting-fu by Mrs. Pierson, in Shan-si by Mrs. J. Hudson Taylor, Misses Celia

Howe and Anna Crickmay, in Tung-chow by Miss Moon, in Zao-hying by Miss Murray, in Gan-king by Miss Boyd, in Foochow by Mrs. Woodin, in Formosa by Mrs. Ritchie, and in Swatow by Mrs. Duffus. Dr. Kelsey contributes a notice of the Boarding Schools at Tung-chow. Miss Safford gives a very interesting paper on the employments engaged in by women at Soochow; and another on the Prison for Women in the same city. Mrs. Fitch gives an account of the "Sealed Nun." Mrs. Moule has a few words to say on the effect of Chinese social customs in degrading woman, and the noble work set before Christian laborers in elevating the sex. Mrs. John tells of work in behalf of sailors, and gives some striking instances of the beneficial results of that work. She expresses a doubt as to whether her account strictly belongs to "Woman's work for woman." We have no doubt on that subject. Scores of sailors regenerated, "saved through the blood of the Lamb," will affect the happiness of scores of women. Good seed sown in the hearts of sailors on the Yang-tse will yield blossoms of domestic happiness in many a family circle in England. "Mother often speaks of you as being the instrument in God's hands of cringing me to Himself." That is Mrs. John's work on the Yang-tse in behalf of the good Devonshire mother. Let the good work go on!

Miss Beulah Woolston stirs in "a Little Leaven," very judiciously. The following paragraph is worth quoting for the benefit of any one who may be getting discouraged: "The Secretary of the A.B.M. Union told us only yesterday of a mission in Burmah, where three thousand five hundred candidates, were waiting for baptism. Not many years ago this very mission was in the point of being given up, but its missionary, then in America, said, 'If the Board gives it up, I will not give it up!' The answer was, 'If

you will go back, then we must send a man along with you to bring you home.' Now there is a society there numbering ten thousand."

Miss Emma G. Jones, one of the workers of the "olden time" in Shanghai, writes from her Virginia home, some words of encouragement in the effort to break up the iniquitous practice of foot-binding. We regret to be called upon to record her death in this number of the *Recorder*. This subject is also discoursed upon by Miss Norwood, whose simple description of the processes of foot-binding and their results, are sickening enough, and ought to have great influence with any who still think that this evil must be tolerated among Christians.

Miss Jackson gives some notes on Infanticide at Canton, from which we infer that in her opinion the crime there is confined to the Hakkas, and does not prevail among the Cantonese proper. We would be glad indeed to be fully assured of this.

The paper by Miss Hattie Noyes on "Native Female Education" shows the great superiority of Canton to the other portions of the Empire in the matter of Girl's schools. Educated women are very frequently met with, even in the middle classes. Girls' schools are numerous, well attended, and uniformly taught by educated women. In wealthy families 60 or 70 women in a hundred are able to read. Out of 72 women who came to Miss Noyes' school for women, 31 had already studied more or less, and only one or two of these belonged to wealthy families. Well done for Canton! How much better and quicker work our Christian ladies ought to do at Canton, than their sisters elsewhere, having such a vantage ground! "*Verbum Sap.*"

Mrs. Lambuth tells of infanticide in Shanghai, and narrates a case of the burning to death of the third girl in a family at Shanghai, the father believing that the spirit of

his two former daughters, who had been destroyed, had come back in this third one, and that he would get rid of it by burning the body! This, too, within the limits of the foreign settlement!

Miss Fielde estimates that in the region about Swatow not more than one woman in a thousand can read at all. She also testifies to the great superiority of large-footed women as evangelists. Of course! Isaiah 52: 10 couldn't apply in a literal sense to the feet of small footed women. Miss Douw wishes to know what texts of Scripture bear most directly upon the subject. One of our preachers based a strong exhortation on the last clause of

Isaiah 35: 3: "Confirm the feeble knees!" 1 Corinthians 12: 18 contains a strong argument for leaving the members in the body as it has pleased God to set them. All the Scripture injunctions against cruelty bear on this iniquity.

Mrs. Sheffield contributes a valuable paper on "Lay Medical Work," and Dean Butcher's Sermon in memory of Miss. Fay has appropriate place in the number. The length to which our notice has run will serve to mark our interest in it. Such a periodical as this ought to find thousands of subscribers among Christian workers in England and American.

Our China Visitor. Vol. III. No. 4. April 1st, 1879.

This number contains several interesting articles on topics connected with the lives of the Chinese, Governmental regulations, etc., Mr. Firm's account of the Jews in China, letters from Native Christians, reports of Quarterly Meetings of the Mission of the M.E. Church, South, a discussion by native preachers on the

hope of reward and the fear of punishment as incentives to action, &c., &c. Mr. Lambuth, and his fellow laborers are rejoicing over a press presented to the Mission by H. H. Wilkinson, Esq., of Richmond, Virginia. May it do long and valuable service to the cause of Christ in China!

Report of the Medical Missionary Hospital at Swatow, in connection with the Presbyterian Church of England, under the care, of William Gauld, M.A., M.D., for 1878.

The new hospitals of this Mission have greatly added to the facilities for the work. The Doctor enjoys them, the patients enjoy them, and the ladies of the Mission who go to visit the female patients enjoy them. In fact we suspect that the condition of many of the Chinese would be improved by being sick in Dr. Gauld's hospital, rather than to be well at their homes. The number of in-patients in the General Hospital was 1,425; in the Leper Hospital 175; total 1,600. The number of out-patients in the General Hospital, 1,249; in the Leper Hospital, 79; total, 1,328. Of the whole number

of the patients, 389 were women. We doubt whether any other of our General Hospitals has so large a proportion of women. Chinese patients are frequently found to have suffered from insufficient food; but unless Dr. Gauld's assistant draws the long bow, there are sometimes cases of an opposite nature—*e.g.*, where men and even women eat five catties of pork at a meal, or a man devours 12 pounds of sweet potatoes at one sitting! The Doctor gives us a good proverb from the Chinese, in regard to hard drinkers: "Their cloths are good to string cash with, but of no use

to hold rice." The immense preponderance of eye disease among the Chinese is shown by 318 operations for their cure. One man came to the hospital with a *wooden ear*, neatly fitted on to the stump of the natural one—a good imitation, made of hard wood, and slightly colored. It didn't improve his hearing materially, however; and its enterprising owner came to the Doctor, to

get him to stitch another human ear to the old stump he having found a man who was willing to part with one for a pecuniary consideration. Strange to say, the Doctor didn't take kindly to the experiment! A number of conversions took place among the patients. The work among the women seems to have been especially favored in this respect.

The Scope of Medical Missions, &c.

This is an article from the *Spirit of Missions* for February, 1879, published as a sheet tract. It gives a digest of the statement made by Dr. Kerr, in his essay read at the Shanghai Conference, some notes from Dr. Dennis, a native Physician in Africa, and an account of the Medical Mission of the American Protestant Episcopal Church at Wu-chang for the two years ending June 30th, 1878, during which time Dr. Bunn treated 15,778 cases, of which 2,409 were women, and 2,801 children. We quite agree with the Doctor that "it is a pity that writers are found to apologize for the part some foreign nations play in the opium trade by speaking lightly of its effects upon the Chinese," and in his testimony that is no "reason to suppose the use of opium by the Chinese in large or small quantities otherwise than hurtful, and almost certain to eventuate in a terrible spiritual thralldom and an ever-growing physical misery." He thinks that, although drunkenness is uncommon among the Chinese, they do not escape the

evil effects of the alcohol and fusil oil contained in their whiskeys, which show themselves in cirrhosis of the liver, with abdominal dropsy, a very common and very intractable disease, frequently due to drinking habits. The Doctor was called to the house of a mandarin, where two young women, 20 and 21 years old resectively, had committed suicide by swallowing opium, because of the death of their brother! There was some typhus fever among refugees from the famine districts in the north. Purulent ophthalmia raged with great violence in the winter of 1877. The following notes are of interest:—

"Typhoid fever is unknown in the midst of every condition usually supposed to engender it. Scarlet fever is unknown. Stone in the bladder, so common in Southern China, is one of the rarest of diseases here. Small-pox always exists in the city, but has not for many years raged extensively or fatally, though neither vaccination nor inoculation is generally practised." Some statistics of medical work in Japan, by Dr. Laning, close the Tract.

The Gospel in China.

These numbers contain interesting accounts of work at various stations in connexion with the Swatow Mission by Mr. Mackenzie, and in Formosa by Messrs. Campbell, Ritchie and D. Smith; a "First Letter from China" by Miss Ricketts, which is so interesting as to lead us to hope that it will be

followed by many others from the same pen; a notice of Miss Fay, by Dr. S. Wells Williams; "Opium in Soochow," by Rev. H. C. Du Bose; "The Work of Women in China," by Rev. George Smith; and "The Treatment of the Opium Smoker," by Dr. Osgood. The pictures, as usual, are excellent.

The Friend of China. March, 1879. April, 1879.

These numbers contain articles on British Consuls in China, upon native Opium; Opium and Famine in China; Opium Smuggling in Japan; London Bankers on the Opium Trade; Petition! Petition!; Famine and the Poppy in Northern China; the Hon. J. C. Dundas, M.P., and the Opium Traffic; with the usual "Notes and Clippings."

Mr. Warren testifies that "in consequence of the memorial addressed by his excellency Kuo-sung-tao to the throne, more than half

the Ground in the neighborhood of Wen-chow, which was previously planted with Poppy, has been withdrawn from its cultivation, and is now planted with grain instead."

The destruction wrought by opium-smoking in the north is very forcibly depicted in a letter by Rev. D. Hill. In view of the abundance of such testimony from the most reliable sources, it is astonishing that people are still found to speak of the habit as a comparatively innocent indulgence, and to defend the traffic by which it is supported.

Reformation of Missionary Enterprise in China.

This is a reprint of certain letters that appeared in the *North China Daily News* five years ago, over the signatures of "Chih Tao-jen," and "Liberal," together with the replies that were made by "X.Y.Z." and others. Two quotations—one from the beginning and the other from the end of the pamphlet will suffice to show its value as a factor in the reformation of missionary enterprise." The first is: "You say that you have come for our good; many of you adopt our dress, and live with our people, as if you were of us. Do this in reality, and missionary troubles will be a thing of the past."

The other quotation is from a letter addressed by "Liberal" to the *Hongkong Daily Press*, giving

the remedy for antagonistic feeling towards missionaries among the natives: This is it:

"The remedy would be that the missionaries refrain, provisionally, from dogmatic teaching, from baptising converts, from forming churches, and content themselves with preaching the essence of Christianity—charity—as well as Christian morals generally, to which ought to be added instruction about the essential parts of our civilization, our literature and arts, our philosophy and science."

With these extracts we dismiss the pamphlet, remarking that its best part is to be found in the replies printed in small type at the foot of the pages.

耶穌聖教問答.

An excellent digest of the doctrines and principles of Christianity, in the form a Catech-

ism, by Rev. Griffith John. It is worthy of general circulation.

宗主新歌.

This is a translation by Dr. Chalmers, of eighteen popular sacred songs, which are set to appropriate

melodies. The music and the words are printed together; and the printing from blocks is very creditably

done. The "Gate Ajar," "Hold the Fort," "Rock of Ages," and other popular songs are among the number. We do not have much faith in singing Wun-li, but this

can easily be rendered into colloquial. It is in excellent style. Copies can be had at from \$3.50 to \$6.00 per hundred, according to the quality of the paper.

The China Review. Vol. VII., No. 5.

WE have found this an exceedingly interesting number. It opens with a continuation of "Le islation and Law in Ancient China," treating of the publication of laws and edicts, and of the Executive, with which the Introduction ends, and the writer then enters upon the consideration of the laws of Ancient China, beginning with civil or private law. The principal facts in regard to the relation of man and wife, and in regard to divorces are admirably condensed in the following statement: "That the wife was constantly dependent upon the man, being before her marriage subject to her father, after her marriage subject to her husband, and after his death, as widow, subject to her eldest son; that marriages were concluded by the parents, and not as a matter of inclination; that originally the Chinese generally, and the mass of the people probably always, had only one wife, but that in order to perpetuate ancestral worship, the almost only form of worship of private persons, a second wife was taken where there was no son of the first wife; that the second wife stood in a subordinate relation to the first; that the princes and emperors, however strove to have double or triple of what ordinary people had, subsequently established entire harems, for the custody of which we find eunuchs used; that divorce was almost exclusively allowed to the man alone; and finally that widows rarely married a second time."

Mr. MacIntyre, in his "Jottings from the Book of Rites," comes to the important subject of Ancestral Worship. The article is worthy of

careful study. We would be glad to quote from it, but should we begin, we could hardly be satisfied with quoting less than the whole article. The assertion of the Book of Rites that "in fact there never was a time when ancestors were not worshipped" is to be taken as the opinion of its authors; and is of course not to be accepted as a fact. It certainly indicates, however, that the practice had come down from very ancient times. Mr. MacIntyre, in discussing the view held by the early statesmen and sages of ancestral worship, says: "*In the description given us of the intention of the sages, we seem to lose all sight of superstition, and to be in the presence of practices as harmless as some which flourish in Christian countries.*" Thus the aim in ancestral worship is to show appreciation of the love and kindness of their parents; to teach reverence for superiors; to provide family registers; to teach etiquette as between superiors and inferiors; to inculcate a spirit of deference." Further on, in speaking of the ancient liturgies for ancestral worship, he says: "*These never seem to enter the region of prayer as understood among other ancient nations.*" It is doubtless to these portions of Mr. MacIntyre's article that a writer refers, who notices Mr. Farnham's "Homeward," in this same number. He says: "If Mr. Farnham will give the account of ancestral worship to be found in this present number, transcribed from the standard native authority, a little attention, he will learn that the Chinese do not 'deify' their ancestors at all, ascribe to them no divine attributes, but simply treat them as what they and

Mr. Farnham's own ancestors really are, viz., disembodied 'spirits.'" But there is a wide difference between the opinions of ancient sages in regard to the meaning of ancestral worship, which is what Mr. MacIntyre was speaking of, and the opinions and practices of the Chinese people to-day, which is what Mr. Farnham was speaking of. This contributor, who seems to have had access, to the proof sheets of the number for which he wrote, and who remands Mr. Farnham so peremptorily to the study of the Jottings from the Book of Rites, might well be commended to betake himself to the study of Dr. Yates' essay on Ancestral Worship at the Shanghai Conference; and we especially commend to his attention these words: "Those who form their opinion on the subject upon what they have found recorded in the Chinese Classics, would naturally arrive at this conclusion [that ancestral worship is merely a commendable reverence for parents]; but the Classics, which constitute one only guide as to what ancestral worship was in ages gone by, do not chronicle the changes, innovations and additions which have been made in the system during the last two thousand years; therefore they cannot be regarded as the true exponent of the system in our day." This paragraph bridges over the chasm between Mr. MacIntyre and Mr. Farnham very neatly. One might as well argue the harmlessness of the Taoist charm and incantations of to-day from the spiritual teachings of Lao-tzu, as to argue that there is no real ancestral worship in China now, from the explanations of ancient sages in the Book of Rites. We must demur to the statement of this contributor that Mr. Samuel Johnson is "the best instructed American writer on Chinese subjects." On the contrary, careful students of Chinese matters always find it neces-

sary to take Mr. Johnson's statements *cum grano salis*, on account of his habit of allowing pre-conceived opinions to color his facts, instead of letting the facts color his opinions.

Dr. Chalmers writes so entertainingly of "Chinese Running Hand" as almost to make us fall in love with what has hitherto principally appeared to us in the light of a scrawling nuisance. The article is accompanied by four pages of finely executed illustrations.

Mr. Hutchinson continues "The Critical Disquisitions of Wang Ch'ung;" and the trilateral contributor tries his hand at anglicising Chinese poetry on "The Sadness of Separation." Perhaps our readers would enjoy a sample:

"I gather my chariots all together,
"In solemn file we proceed along,
"The squirming dragons are once more
harnessed,
"Flags marshal our motley throng."

Mr. BOURNE contritutes an "Historical Table of the High officials composing the central and provincial Governments of China," which shows very careful research, and will be exceedingly useful for permanent reference.

Our trilateral friend again comes to the front in a vigorous attack on Mr. Kingsmill's "Ancient Language and cult of the Chows," which was printed in the Asiatic Society's Journal for 1878. This is as lively a piece of reading as we have found in the Review for a long time, and with all its facetiousness, it shows solid grounds for its attack, which is conducted with no little skill.

The "Book Notices" in this number seem to be all "contrituted"—the editor perhaps being otherwise engaged.

The department of "Notes and Queries" occupies eleven pages, which are full of interest.

